WESTERN LUMINARY.

A. T. SKILLMAN, PUBLISHER AND PROPRIETOR. A FAMILY RELIGIOUS NEWSPAPER. T. T. & W. D. SKILLMAN, PRINTERS.

Vol. X.—No. 49. LEXINGTON, KY. WEDNESDAY, JUNE 18, 1834. Whole No. 515.

Rev. JOHN F. COONS, Editor.

TERMS.

Two Dollars per annum, payable in advance *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Postmasters who will act as agents, shall receive the paper without charge.

☞*All letters and communications must be addressed to the Publisher*—POST PAID, *unless from agents containing remittances.*

Advertisements inserted at the usual rates

LEXINGTON:
WEDNESDAY, *JUNE* 18, 1834.

For the Western Luminary.

The Moral and Religious Ignorance of the Black Population.

It is a strange and unaccountable fact that whilst such searching inquiry has been made into the moral and religious wants and destitution of the white population, and such energetic means have been put into operation, and so much christian philanthropy manifested, to supply those wants, that the eyes of the christian public have not rested upon the religious destitution of the black population. Now if the moral wants and destitution of the white population are such as have been represented;—if the extensive operations of Bible Societies—Tract Societies—Sunday Schools—and Home Missionary Societies, are necessary to render the means of religious instruction coextensive with the wants of the white population, (all of which I doubt not is true,)—what must be the deplorable religious condition of the black population? Let it be remembered that the opportunities for religious instruction of the most favored portion of the blacks, is far inferior to those of the least favored portion of the whites. The latter can almost universally read the word of God—and have actually read it more or less, or heard it read, and its doctrines conversed about and canvassed, both publicly and privately;—the most remarkable events of the Bible history have been familiar to them from infancy;—all classes of the white population, rich and poor, intelligent and ignorant, mingle freely together in society, and knowledge and information are by this social intercourse generally disseminated through all ranks,—and lastly, in the most destitute places the gospel is frequently preached. But the black population are WHOLLY DESTITUTE of all these advantages. Let us examine them separately.

Ability to read the word of God. It is a well known fact that to meet with a black person who can read and understand the bible, is considered a phenomenon, and excites wonder and astonishment. When it is said that Kentucky has been supplied with the bible, let it be remembered, that one-fourth of her population are as ignorant of its contents as if they were not inhabitants of a christian country. The second advantage enjoyed by the white population is, that where they cannot read the word of God themselves, they have *heard it read* and its doctrines discussed;—they are familiar topics of conversation, so that the most ignorant and inattentive acquire more or less religious instruction. But the poor black has never had the word of his God and Saviour even read to him. If he belongs to a christian family,—nay, even to the family of a christian minister, his religious opportunities are no better than if he lived in the family of an infidel. While his master assembles his household night and morning around the family altar, and reads in their hearing the gracious words of Him "who spake as never man spake," the poor negro is no more thought of than the cattle of the field. An immortal being may grow up in a christian family and live to three score years and ten, and have never received a word of christian instruction—have never been informed of "the Lamb of God that taketh away the sins of the world"!!! Is this true? Who can deny it? Whilst the light of knowledge and information, both religious and secular, disseminates through the white community by a free and unrestrained social intercourse between the ignorant and intelligent;—the black population is an isolated mass of ignorance, through whose dark body a ray of light hardly ever penetrates; and if perchance a fortuitous beam now and then enters, it is lost in the midst of surrounding darkness. The black population is completely cut off from all social intercourse with the whites; and however enlightened the latter may be,—however freely and fully the sun of righteousness may shine upon this portion of our population, the former receive little or no intellectual, moral or religious benefit from living among them, so complete, so absolute, is the line of non-social intercourse between the two parties. What is the difference between the intellectual and religious condition of the blacks, living in this completely isolated state, in this christian land, or their condition if they lived where the gospel of Jesus Christ was unknown? It is chiefly, in external appearances and manners. Their intellectual and moral state differs but a few degrees.

The third advantage of the whites is, that they have *the gospel preached* to them with more or less frequency. But the black population have not the gospel preached to them AT ALL! No, not at all! It is true a small portion of them attend the religious instruction addressed to the whites. Seated in some distant corner of the house, as if they were "aliens from the commonwealth of Israel and strangers to the covenant of promise,"—as if they had no part or lot in the matter, they are spectators rather than hearers. The preacher does not address them—while he directs his remarks to every other part of his audience, he never casts an eye towards these forgotten and degraded beings! He feels no sympathy with them, nor they with him. Neither is the instruction adapted to their apprehensions. The sermon is addressed to those who *have more or less acquaintance with the Scriptures—it pre-supposes this acquaintance*, and of course is not understood by those to whom the sacred writings are unknown. This parallel between the moral and religious state and opportunities of the white and black populations, has been drawn—that the real and the deplorable destitution of the latter may be seen and realized. If with all the advantages enjoyed by the former, religious ignorance so extensively prevails—if with all the multiplication of the means of religious instruction "the waste places" are yet so numerous, what must be the wretched and lamentable condition of the black population!! Let those who read these remarks, and who doubt that the appellation of *heathens* is applicable to the blacks of this country, institute an inquiry into the facts. Let them address the first of this population they meet, and inquire into their religious knowledge, not in general and indefinite terms, but by minute and definite inquiries, and I am persuaded that the appellation will be found appropriate.

C.

For the Western Luminary.

What kind of a Meeting had you?

The above question is often proposed to persons on their return from a religious meeting. The answers are various. "It was a dry affair." "It was a tedious business." "I might as well have staid at home." But there is one class of individuals, who will invariably make a more favorable reply. They bring a good report from the promised land, because they are humble, prayerful christians. Those who are not benefitted, and call the meetings "dry and tedious," may rest assured, the fault is in them, the sin their own. They have a Babylonish garment, or golden wedge, somewhere hid about them. Their minds are occupied with worldly thoughts, or plans, or pleasures. Sometimes they may find themselves brooding over offered insults, real or imaginary; cherishing unkind feelings, and many others of a less innocent character. No wonder then, that to such, "the place where prayer is wont to be made" should be dry, and tedious, and unprofitable.

THE RULES.

If every meeting would be a spiritual feast, affording life-giving bread to the hungry, and cooling water to the thirsty soul; let the following simple directions be scrupulously, and conscientiously followed, both by those who are merely spectators, and those who are called upon to take any part in conducting the exercises.

When a meeting is appointed, fix it in the memory. Look towards it with deep interest.

When asked, "are you going to church," never have occasion to say, "O, I had forgotten it."

Go with the expectation of being benefitted, and with the prayerful determination of improving what is heard.

When there, banish every worldly concern, and like Hannah of old, let your lips be silently moving in earnest supplication for God's blessing.

Sing with spirit, and with a devotional feeling. Let the hymns be *previously* and *carefully* selected—SHORT. Let each prayer be adapted to the preceding hymn, or remarks.

Let every expression be serious, and solemn as the tomb.

Let every petition be uttered in a *slow*, and *distinct* tone of voice.

Carefully avoid "vain repetitions," as "O Lord," "Heavenly Father."

Always be perfectly calm, composed, collected.

Let each prayer be confined to one or two topics.

Never wander, as if you were feeling for something to pray about.

Do not pray for the same thing twice.

Avoid such expressions as "hell" and "damnation."

When you sing, or pray, or speak, remember "*God is here.*"

Keep your eye fixed upon the speaker.

Do not frequently change your position.

Do not cough, or make a noise with your mouth, or in any other way, while the lines of the hymn are being parcelled out. If you do, some of the words are lost both to yourself and others, in which case, there should be no *attempt* to sing.

Do not sing in a subdued tone. It dampens the devotional feelings of those near you. But do not sing too loud.

Always sing. If you don't know how, it is no apology. It is your duty to spare no pains in learning without delay. Paul said, "in psalms and hymns and spiritual songs" we should worship God. If singing will be the employment of saints in heaven, it should be the employment of saints on earth.

In your prayers, speak loud enough to be heard. To do otherwise is cruel. Although Mr. ——— makes a good prayer, he speaks so low, that I am always wearied out, and exhausted, with the effort to hear him.

Avoid every thing like sing song in prayer. And let your language be simple, but from the very heart.

Use no scriptural expression, or any phrase, unless you fully comprehend its meaning.

When you are dismissed, retire with a serious, humble frame of mind, deeply reflecting on what has passed.

Reflect if you had any feelings there which would be calculated to hinder a blessing. If so, humbly pray for pardon, and that your own unworthiness, might not keep *away* that blessing.

Christian reader, reflect after you have read these rules. Endeavor to put them in practice. Ask God to help you. Though in many cases you have hitherto offended, "go and sin no more." Observe them, and you will be always able to call the sanctuary "a delight." Like David, you will ever be "glad when they say unto you, let us go into the house of the Lord." Like him too, you will "grow in grace," will "go from strength to strength," and finally appear before God in heaven. Neglect, forget them, and you will become barren and unfruitful, may walk no more with Jesus, may grieve the Saviour, and never see his face in peace.

Q.

Choice Sayings of Henry.—*By Delta.*

Nature is content with *little*, and that which is most natural; grace with *less;* but lust with *nothing*.

Even Adam, in innocency, was awed by a threatening; fear is one of the handles of the soul, by which it is taken hold of and held. If he *then* needed this hedge, much more do we *now*.

The man was dust *refined*, but the woman was dust *doubly* refined; one remove further from the earth.

They that would not eat the forbidden fruit, must not come near the forbidden tree. The garrison that sounds a parley, is not far from being surrendered. Those that would be kept from harm, must keep out of harm's way.

For the Western Luminary.

A Discourse delivered at the Installation of the Rev. John T. Edgar, as Pastor of the Presbyterian church in Nashville, December 25th, 1833. By PHILIP LINDSLEY.

This we regard as the ablest of the many able discourses which have flowed from the pen of this accomplished scholar, and erudite Divine, and gifted and excellent man. It is characterized by a reach of thought, liberality, at the same time, perfect independence of sentiment, and vigor of style, for which its author is eminently distinguished. It is not, however, to bestow praise upon one who so little needs it, that this Discourse is here noticed, but to give a wider diffusion to doctrines so just, magnanimous, elevated, liberal, pure, and christian, as we hold those to be, contained in the following extracts. The spirit of magnanimity and charity which pervades the discourse, is healthy and invigorating. We trust it may spread, and prevail, and become universal. The reader will find ample compensation for the time it may cost him to read these quotations.

L. P. Y.

"A Presbyterian Bishop ought then to instruct his Presbyterian flock upon the subject of Presbyterian church government. He ought to show them that church government, like civil government and parental government, is a divine institution; necessary to the very existence of the church, and to the well-being of every society great and small; and therefore, that obedience to such church government as they may have voluntarily preferred, is as much a duty as obedience to parents or civil magistrates. He ought to show them that the Presbyterian system is scriptural—that is, not only not contrary to scripture, but as strictly in accordance with apostolic usage as could reasonably be desired; and that, on this score, no other denomination can boast of precedence or advantage. That it is congenial with the tenor, spirit, and benevolent character of the entire christian scriptures—eminently auspicious to evangelical truth and purity—harmonizing exactly with the civil government and free institutions of our own happy country—and that it is in truth as perfect a model of a pure democracy or representative republic as can be found in the world.* Should he be called to preach an occasional sermon to a people or congregation, not Presbyterian in government, he ought to say nothing on the subject. He ought then neither to laud his own nor to censure any other. Just as he would abstain from inculcating republicanism or depreciating monarchy in Austria, Britain or Russia.

A man may, however, be a rigid Presbyterian, and yet be but a sorry christian. He may be a thorough christian and no Presbyterian. And we venture, with all humility, and with becoming deference to superior wisdom and knowledge, to assert, at least to hope, that it is possible for a man to be a conscientious, enlightened, judicious, liberal, charitable, laborious, self-denying Presbyterian Bishop, and at the same time maintain the character and discharge the duties of a christian minister and a christian citizen as completely as ever did the most devoted apostle. Or as do any of our equally conscientious Episcopal, Methodist, Congregational or Baptist brethren."

* * * * * *

"I admit that a man has a right to reject every religious creed in the world—except the Bible. But, then, such a man has no right to impose his mode of understanding the Bible upon any human being. He may repudiate creeds, in the exercise of his own christian liberty, and upon his own responsibility. But he is expected to concede to others the privilege of adhering to creeds if they choose. When I meet with a man who professes to own no creed but the Bible, I blame him not. I do not charge him with error. I hold no argument with him on the subject. I esteem him not the less a christian on that account. I judge of his christian profession by another standard—by his habitual temper, walk and conversation—by his humble, consistent, upright, charitable bearing—by the fruits of the Spirit, which cannot be easily counterfeited. The Bible is a good creed. There can be no better. Let him study it, pray over it, and drink deeply into its heavenly spirit. I will not pester him about other creeds, nor seek to proselyte him to my own church or party. I give him my hand and my heart; and cheerfully acknowledge him as a brother in Christ.

But should a *No Creed Man* insist upon my subscribing to his *no creed*—should he, while he claims exemption from all human authority, and professes to go to the Bible alone for his religious principles, require me to pursue the same course and to arrive at precisely the same conclusions with himself—should he, in short, demand of me any test, whether doctrinal or ceremonial, in order to christian fellowship with him or his church; I should beg to remind him that the Pope is still at Rome, and that in this portion of North America, we happen to enjoy liberty of conscience. I ask of him neither more nor less than I freely yield. Thus it is, that I understand the civil constitution of my country, and the behests of christian charity. I dictate to no man. I suffer no man to dictate to me. I fearlessly appeal to the Bible as my only standard of faith and practice. And if I find a brief exhibition of the leading facts and doctrines of the Bible, adopted by a class or society of christians, with whom I may think it desirable and profitable to be connected:—do I act inconsistently on unworthily in becoming a member of such an association by subscribing to its rules? Is there a church on earth—is there a society or company of any description or for any purpose—which does not impose a *creed* of some kind upon its members? The shortest creed that I at present recollect is the one imposed on the members of Temperance Societies. They must *believe* that the moderate use of spirituous liquors is injurious and criminal: and they promise not to drink, manufacture, give or vend them, so long as they hold this *creed* on the subject. Most religious creeds are somewhat longer: and so are the creeds of literary and philosophical societies, as well as those of banking, insurance, and rail-road companies. The most intolerant and contradictory creeds, are party political creeds: and these are swallowed every day in folios, by those who would nauseate a single page if tinctured with a drop of religious doctrine. And I believe the creeds of professed skeptics are not remarkable either for their brevity, their simplicity, their perspicuity, or their freedom from arrogant assumption or authoritative dictation or arbitrary requirement.

I do not present myself before you this day as the champion of creeds. I heartily wish that they could be dispensed with, and that Christians would be content with the Bible—that they would suffer one another to interpret it as best they can, and agree to differ in opinions as they do in features, without indulging one unkindly or uncharitable sentiment. But as I have never yet discovered the church or the individual thus charitably constituted or disposed—as I happen to belong to a body of Christians possessing a creed; having been born and bred a Presbyterian, (this may have been my misfortune, it could not have been my fault;) and having lived to this good day a contented, though not, I trust a bigoted Presbyterian; and expecting to die a Presbyterian, and in charity, I hope, with all men—I have said thus much, and I shall add a little more, on the subject of creeds, partly in self-defence, and chiefly to exhibit our humble claims to the kindly forbearance and courteous treatment of other equally charitable Christians."

* * * * * *

"It is unfortunate that any appellation, derived from a distinguished christian doctor or divine, should ever have been fastened upon any portion of the great christian family. The apostles condemned all such profane applications or appropriations in their day—as their divine Master had done before them. It is still more unfortunate when the name, from any circumstance or association, can be rendered odious and repulsive. Thus has it fared with Calvin. He was a persecutor. He burnt Servetus. *Ergo*, Calvinism must be diabolical: and all Calvinists must be bigots and persecutors. Such is the logic in current use. And the poor Calvinist must be content to be buffeted and ridiculed and abhorred, because he happens to think on some abstruse points of metaphysical theology as did one John Calvin in the sixteenth century; and because the said Calvin enacted a part in a certain tragedy which no enlightened sincere christian upon earth would countenance in the nineteenth century—though expressly approved and highly lauded by Bucer, Bizi, the *gentle* Melancthon, and all their coadjutors at the time; and though the horrible practice of persecuting heretics universally prevailed, and continued unabated many years after that death. It was the besetting sin of the age. Those were times of ignorance—like our own in regard to the slave trade and intemperance—which God winked at. But now he commandeth all men every where to repent of this iniquity. A command which we have not yet learned to obey.

"The fact that Calvin persecuted Servetus has long been, and continues to be, the most popular argument against Calvinism. Now this argument should either prove a great deal more, or be directed against a totally different doctrine. It should go to the condemnation of his whole system, or only of the particular doctrine which led to the fatal catastrophe. Whereas, his entire system has never been rejected on this ground by any sect: and the particular doctrine about which he contended with Servetus, is still the doctrine of nearly the whole of Christendom. Servetus was condemned and executed for blaspheming the Holy Trinity by the public council or senate agreeably to the laws of Geneva. Or, if you please Calvin condemned and burned Servetus, because he disbelieved the doctrine of the Trinity. And yet, who ever thinks of depreciating or ridiculing or rejecting the doctrine of the Trinity, because Calvin persecuted Servetus on its behalf? Why then seek to identify with this detestable persecuting spirit, other tenets of Calvin which had no more to do with the transaction than his Astronomical or Mathematical principles? The grand error of Calvin was a belief in the lawfulness of punishing or persecuting heretics. This was the only *Calvinistic doctrine* which caused the death of Servetus. And this has been the doctrine of all religious persecutors of every sect in every age and country.*

If all the christian churches and denominations of the present day are held amenable at the bar of public opinion for the errors maintained and for the enormities perpetrated by their christian predecessors; Presbyterians will not shrink from their full measure of this responsibility. Nor do they dread any historical scrutiny or comparisons which may be instituted. In Great Britain, during the entire reign of the Stuarts, they suffered the most unrelenting persecution. That they occasionally retaliated upon their oppressors with tremendous fury; and that they sometimes persecuted, in the worst sense of the term, will not be denied. *But upon the soil of America, they have never persecuted a solitary individual.* This negative virtue may, however, have been the result of a mere want of power rather than of inclination. I speak of facts, not of motives. I am aware that they are often confounded with the worthy Puritans of New England; and hence made to share largely in the obloquy which has with or without reason, been so profusely heaped upon the latter by no very impartial judges. But this is a mistake. Presbyterians were, either by their own choice or by the policy of government, as effectually excluded from the early settlements of the Pilgrim Fathers, as were Jews, Quakers and Papists. Nor did a single Presbyterian minister find a *home* in all New England, until about the year 1719—when a few Irish families, with their pastor, were permitted or induced to settle at Londonderry in New Hampshire. And at this day, there are only about twenty Presbyterian clergymen in the six New England States. I do not say that Presbyterians were ever persecuted in New England, or that any oppressive laws were enacted expressly against them. All I mean to assert is, that they never attained the slightest degree of political influence in any part of that country, and consequently could never have persecuted other sects—as many affirm.

They did not persecute the Roman Catholics in Maryland; as has been often proclaimed, and as multitudes still ignorantly believe. And for the best of all reasons: they never possessed the power of persecution in Maryland. They were themselves but barely tolerated in Maryland before the late Revolution. And even this precarious toleration was extorted from public opinion and never sanctioned by law, and was always attended with many vexations. It was under the government of England, and by the introduction of English laws, civil and ecclesiastical, that the Roman Catholics were deprived of the religious privileges originally guarantied by royal charter to lord Baltimore.

I have carefully traced the progress of Presbyterianism throughout the British Provinces of America down to the epoch of our Revolution. And I defy any man to produce a single case of persecution by Presbyterian authority or influence upon this continent. They were often persecuted, and generally liable to persecution, in New York, Virginia and elsewhere. Nor did they anywhere, within the limits of the Middle and Southern Colonies, enjoy all the rights and franchises of British subjects, by law or charter or courtesy, except in New Jersey, Pennsylvania and Delaware; and also in Maryland prior to 1688.*

I may add moreover, in this connexion, that the Presbyterian clergy were to a man staunch uncompromising Whigs, from the beginning to the close of our revolutionary struggle for liberty and independence. I do not say that they were in principle more tolerant, or in action more patriotic, than other denominations. But I do say, they were not excelled by any in either respect.†

*The author spoke, of course, as a Presbyterian. The advocates of other forms or systems may be equally satisfied with their own in these respects; and may sustain them upon similar or better grounds. He questions not their sincerity, their judgment, or their piety—much less their right of opinion and choice.

*It will be perceived that the case of Calvin has been stated agreeably to the prevalent belief among his enemies. The speaker's object was not to justify or defend Calvin, but to meet the precise objection which is so triumphantly paraded on all occasions against his system—upon the assumption that he procured the death of Servetus.

*In Rhode Island, all religionists were entitled to equal privileges from the beginning: and, of course, Presbyterians might have resided there in peace and security, had they pleased. And throughout New England, before the expiration of the seventeenth century, all vexatious persecution on account of religion had subsided, and a general toleration prevailed.

†The author does not affirm that Presbyterians in this country have never cherished or exhibited a persecuting *spirit*. On this point, men may decide as they please. He affirms that *in fact* they have never persecuted other denominations: and he is willing that this forbearance should be attributed solely to their want of political power. In a lower or milder sense, they may be said to have persecuted one another, in the usual mode, by polemical diatribes, spiritual terrors, and ecclesiastical censures. Beyond this species of domestic annoyance or persecution, they could not go. These however, at worst, are but family quarrels, with which other sects have no concern.

The New York Evangelist gives the following as the report to the General Assembly of the Delegation from England.

ENGLAND.—MR. REED'S STATEMENT.

Mr. Reed described, in general terms, the growing numbers and strength of the principal dissenting bodies of Christians in Britain. Their benevolent societies also, he represented as generally advancing in power and resources. Their Sunday schools have a million and a half of scholars and 70,000 teachers. You are before us in regard to Temperance Societies. You began this work, and began it with vigor, and have pursued it with energy and success. No temporal institution has done so much for your preservation and prosperity. Temperance societies are increasing in our land. The number of members reported is 250,000, of whom 20,000 were added the last year. Societies are formed in most of our large towns, and are extending in many of the principal manufacturing villages.

In regard to the Roman Catholics in England, he said there was no reason to believe they are making any considerable progress by proselyting. The number of their places of worship has increased largely, but it is to accommodate emigrants, from Ireland chiefly. He thought that the only considerable source of increase in the last ten, and perhaps 20 years, Unitarianism. Of the 200 chapels now in the hands of that sect, 164 were originally built by those who held the doctrine of the trinity, and have been perverted. Only 36 have been built by Unitarians. Their number is decreasing, and their energy also. Two years ago, the income of their benevolent institutions, Improved Version, Tracts, Missions, &c. was only 1200 pounds sterling.

Brethren and fathers, said Mr. R., allow me to express our most sincere fraternal feelings towards the large denomination represented in this assembly, and the earnest desire of all our churches, that your denomination, containing so many ministers and churches, may go on to prosper under the blessing of Almighty God. We know the influence of your denomination on the distress of your country and the world. We should be wanting in the feelings of a Christian heart, if we were not impressed with the importance of maintaining unity among yourselves. We hail with joy every increase of your numbers and your influence; and rejoice that the influences of the Holy Spirit and the manifest tokens of his presence are bestowed upon so many of your churches. If I have any one desire stronger than another, it is that these blessings may be increased ten fold in all parts of your extended union, that not a single church may be left destitute of a revival. And we earnestly request of you, in your prayers at the throne of grace, not to forget the land of your fathers. Our churches there are now engaged in a struggle, which we believe to be closely connected with the interests of pure and undefiled religion. Brethren, pray for us, that the blessings we ask for you, may descend also on us.

American Sunday School Union.

This society held its 10th anniversary Meeting in the 1st Presbyterian church, Philadelphia, on Tuesday afternoon, May 20, 1834. Alexander Henry, Esq. president, in the chair. Prayer by Rev. Dr. Miller of Princeton. The report was read by Mr. Packard. Resolutions moved and seconded by Rev. Dr. Sharp of Boston, Judge Darling of Pennsylvania, and Drs. Tyng and McAuley.

Rev. Mr. Winslow of Ceylon, offered a resolution approving the resolution of the Board to raise the ensuing year, the sum of *twelve thousand dollars*, to be expended in furnishing sets of the society's publications to the missionaries sustained by the American church in foreign lands.

Mr. W. remarked that he felt no ordinary pleasure in congratulating this society. It is a UNION. We are told that the watchman shall see eye to eye as an introduction to the final glories of the church. And in this "Union" we cannot but recognize a bright token of the coming of our Lord and Saviour. We see also in the operations of this society an acknowledgment of what has too long been overlooked, this great principle of our nature, that if we would have men and women act right, we must take possession of the infant mind before sin has made his lodgments there too strong to be removed.

We are told by our brethren from England that there are a million and a half of scholars in Sunday schools in that land. Your report estimates that a million of youth are enjoying similar privileges in this country.—And now we come to a new era. The resolution before us contemplates the extension of this principle to other lands. What millions there are perishing for want of the bread of life, while we here are contending in what form it shall be served up, or by what name it shall be called. Your congregations seem fed to the full, so as almost to loathe the heavenly manna. Unless they can have a preacher of the highest talents they are dissatisfied.

Mr. W. here read a resolution adopted by the brethren of the Ceylon Mission, declaring their conviction that the hope of those who aim to put down idolatry in India, must rest mainly on systematic efforts among the rising generation. One reason why it is more important to begin very early with the children, is the depraved and debased state of the females in India.—There every female is a slave, her birth is considered a misfortune, she is not taught to read, nor instructed in any of the domestic arts of civilized life, she has no sewing, no furniture in the house, no clothing except a small strip of cloth around the middle, her mind is all dark, she is a mere menial, is married before she is 14, a rude and giddy and ignorant child. Think then, how her children will be brought up. She has no authority over her children, they abuse her, boys will even strike their mother, and when she is old will turn her out of doors to perish.

When in New York, I heard much about the sinks of sin in that city, and great alarm was felt in regard to their influence. But in New York they are hedged round by the virtue of the community. Suppose that those dark waters should overflow the whole city, suppose shame were banished, public opinion against vice done away, and the whole community educated in sin and taught from children that the gods are pleased with impurity, and are themselves the leaders in it all, and what would be the state of society? No person can conceive the force of these early habits, even, in those who are early converted to Christianity. They have been from their childhood instructed in iniquity, and they tell us they cannot help it. Our converts have an expression, "As soon as the mouth opens, a lie is born."

But are they prepared to read your books? There are in Calcutta, said Mr. W. three newspapers in the English language edited by natives, and supported by natives who read English.—Hundreds of thousands there, are now reading the infidel works of Paine and others, some of them furnished from Philadelphia.—Many more can now read the native languages, if your books are translated. In Ceylon, sir, your books can be translated and published in the Tamul tongue, and supercede the idle and licentious works now read.—I rejoice to see this Union coming up with other kindred societies, and adopting the noble sentiment that "Our field is the world."—Let us take for our motto,

UNION—FOR THE CONVERSION OF THE WORLD.

Rev. Mr. Matheson, of England, seconded the resolution. He alluded to the name of the city, as appropriate to the place where this institution holds its meetings—brotherly love—I love the name and I love the thing. If ever this union becomes disunion, I presume the meetings will cease to be held in Philadelphia. Mr. M. related an anecdote of two gentlemen who were travelling in a certain district of England, and were astonished at the frequency of Methodist chapels. One of them asked how they could make such progress. The true secret replied his companion, is this, they are all at it, and always at it.—Mr. President, if you will keep all at it, and always at it, you will have no difficulty in raising $12000 contemplated in the resolution.

There are two hundred millions of children in heathen lands, who ought long ago to have been enlightened; and yet probably not more than two hundred thousand at the farthest are taught at all the missions. It is awful to think how they are training up for darkness.

Mr. M. alluded to the benefits he had himself derived from the Sunday Schools. He also gave a statement from Rowland Hill, that among the occupants of prisons not one in a hundred had been taught in a Sunday School. Of seven hundred juvenile vagrants and criminals in the prisons of London at one time, of the ages from eight to sixteen years, only two were found to have been Sunday scholars. In a population growing so rapidly as ours, no other means give a right direction to the minds of the rising generation. Neglect this, and you must enlarge your prison, and devise new means for keeping men in restraint, and ere long confusion and anarchy and every evil work will prove disastrous at once to this beloved country and to the hope of the world.

Rev. John Breckinridge moved a resolution that, "While the high character of the publications of the Society, and their adaptation to the wants of the children and youth of our country, make their more extensive circulation exceedingly desirable, the expense of sustaining local depositories should not be borne by the parent institution, but by those communities for whose special benefit they are established."

Rev. Mr. Reed of England moved

"That the moral aspect of the world at the present moment invites the friends of the Redeemer to attempt great things for His Glory—and while the spirit of Christian love pervades his church universal, we may look with grateful and animating confidence for the speedy triumph of the Gospel."

His remarks were kind and impressive, as usual, and were gratefully received and appreciated.—*N. Y. Evangelist.*

From the Presbyterian.

MINUTES OF THE GENERAL ASSEMBLY.

Continued.

TUESDAY, MAY 27th, 4 o'clock P. M.

The Assembly met and began with prayer.

The judicial committee reported judicial business, Nos. 11, 12 and 14, which were put upon the docket.

The Committee further reported judicial business, No. 13, viz: "Complaint of John Cochran against the Synod of Philadelphia," and recommended that the complainant have leave to withdraw his papers, on the ground that the committee have no evidence that notice of said complaint was given to the Synod. This report was laid on the table.

The committee further reported on judicial business, No. 15, viz: "An appeal and complaint of the Fifth church, Philadelphia, relative to a call for Dr. Beman, referred to the General Assembly by the Synod of Philadelphia," and recommended that inasmuch as, in the judgment of the committee, the grounds of that reference have been removed, and therefore the action of the Assembly in the case is not called for, the reference be dismissed.

This report was adopted, and the reference accordingly dismissed.

Nominations were made for delegates to attend Corresponding Bodies; and the election was made the order of the day for to-morrow morning.

The order of the day (the Memorial of certain judicatories) was postponed, and the unfinished business of the morning resumed; viz: "The motion indefinitely to postpone the whole subject of the Memorial on the present state of the Presbyterian church;" and after some discussion it was decided in the negative.

It was then moved that the report of the Committee, and the points it embraces, be postponed, with a view to take up in their place the articles in the memorial, on which the memorialists earnestly request a decision. This motion, after considerable discussion, was also decided in the negative.

Adjourned till to morrow morning at 9 o'clock. Concluded with prayer.

WEDNESDAY MORNING, MAY 28, 9 o'clock.

The Assembly met and opened with prayer.

The Assembly proceeded to the election of delegates to corresponding bodies. The ballots were taken and committed to Mr. F. M'Farland, Mr. I. V. Brown, and Mr. Dunning to count them, and report the result.

Nominations were made for members of the Board of Missions; and the election was made the order of the day for this afternoon.

Judicial business, No 9, reported by the Judicial Committee, viz: "The complaint of Alexander M. Cowan, against the Synod of Utica," was taken up, and the complaint read. When with the consent of Mr. Cowan, and the members of the Synod present, it was—

Resolved, That the subject be referred back to the Synod of Utica; and they are hereby directed to issue the case as referred to them by the Presbytery of Otsego.

The Assembly resumed the unfinished business of yesterday, viz: 'The report of the Committee on Memorial on the present state of the Presbyterian Church,' and having decided to consider the same by paragraphs, discussed at length the first resolution.

The Committee appointed to count the votes for delegates to Corresponding Bodies made a report, when it appeared that the following persons are duly elected, viz: Rev. Charles Philips, Rev. John Breckinridge, and Rev. Wm. Neill, D. D. to attend the General Association of Connecticut.

Rev. Charles Philips and Rev. John Breckinridge, to attend the General Association of Massachusetts.

Rev. Charles Philips to attend the Evangelical Consociation of Rhode Island.

Rev. William Neill, D. D. to attend the General Conference of Maine.

Rev. Mark Tucker, D. D. to attend the General Association of New Hampshire and the General Convention of Vermont; and the Rev. Wm. Wisner to be his alternate.

Rev. Robert G. Armstrong and Mr. Geo. Zabriske, Elder, to attend the General Synod of the Reformed Dutch Church; and the Rev. Robert M'Cartee, D. D. to be alternate to Mr. Armstrong, and Mr. Elnathan Kemper, Elder to be alternate to Mr. Zabriske.

Rev. Francis Heron, D. D. and Rev. Matthew Brown, D. D. to attend the Synod of the German Reformed Church.

And Rev. Robert J. Breckinridge and Rev. Gardiner Spring, D. D. to attend the Congregational Union of England and Wales; and Rev Ezra S. Ely, D. D. to be alternate to Mr. Breckinridge, and Rev. Wm. A. M'Dowell, D. D. to be alternate to Dr. Spring.

Adjourned till 4 o'clock.

Concluded with prayer.

4 O'CLOCK, P. M.

The Assembly met, and opened with prayer.

Minutes of the last Session were read.

The Assembly proceeded to the election of members of the Board of Missions. The ballots were taken and committed to Mr. Williamson, Mr. Fairchild and Mr. Lindley, to count them and report the result.

The Assembly resumed the unfinished business of the morning, viz. 'The report of the committee on the Memorial on the present state of the Presbyterian Church,' viz: The first resolution was further discussed at some length, when the vote was taken on adopting said resolution, which was carried in the affirmative. This resolution is as follows, viz:

Resolved, That this Assembly cannot sanction the censure contained in the Memorial against the proceedings and measures of former General Assemblies.

The yeas and nays on adopting this resolution were ordered to be recorded, and are as follows:

Yeas—S. Aiken, Perry, Chase, Fisk, Chancey, Backus, Keeler, Tracy, Tucker, A. Fitch, Gardiner, Hitchcock, Coe, Sawyer, Johnson, Robinson, S. C. Aiken, A. Crane, Coolidge, Astrem, Wilcox, Walker, Waterbury, Penfield, Mills, S. Smith, Shafer, Mersereau, Squier, E. Phelps, D. W. Forman, May, Dunning, Matthews, Cawles, R. G. Armstrong, E. Scofield, M. Smith, Condit, E. King, Woodbridge, Lansing, Halstead, B. King, Fairchild, Thomas, Kellogg, Ely, F. Scofield, How, Bredell, Skinner, Lyon, Bowman, Leslie, Bissell, Judson, Stimpson, Monteith, R. Armstrong, Shedd, McCracken, Dewitt, Graves, Brainerd, Boal, Kemper, Remley, Proctor, Hovey, Ellis, Farnham, Barnes, J. F. Cowan, Hinckley, Philips, S. B. Wilson, Fitzgerald, Wm. J. Armstrong, Kirkpatrick, Leach, Morrison, Watts, Hawes, W. A. Shaw, J. Brown, Hoyt, Mandeville, Hoss, Eagleton, Cassells, White, R. W. Bailey, T. F. Scott—94.

Nays—S. Hunter, Manning, Hotchkiss, C. Smith, A. M. Cowan, Platt, Remington, J. Green, Mason, Boyd, Beers, Snodgrass, Wallace. Williamson, R M'Dowell, I. V. Brown, W. Wilson, Candee, Love, Davis, Harris, A. Green, Woodward, J. McDowell, Magraw, Latta, Mustard, Morris, Watson, Agnew, McKinney, Hepburn, Young, J. W. Scott, McCombs, Henry, H. Campbell, Coon, Vannorn, McKennan, McFaren, Marshall, McFerran, Craig, Vandyke, Donaldson, W. Wylie, S. H. Crane, C. Johnston, A. McFarlane, Dunn, A. Wylie, Carnahan, Sickles, Blake, Spilman, Posey, Bernett, Bayless, Breckinridge, Price, F. McFarland, Allen, D. L. Russell, D. Lindley, Preston, A. A. Campbell, Harrison, Snowden, Hagaman, Cunningham—71.

The second resolution of the report was then taken up, and after some discussion, the Assembly adjourned till to-morrow, at half past eight o'clock.

Concluded with prayer.

THURSDAY MORNING, May 29th, 9 o'clock.

The Assembly met and opened with prayer.

The Directors of the Western Theological Seminary made their Annual Report which was accepted and ordered to be printed in the Appendix to the Minutes.

Nominations were made to fill the vacancies in the Board of Directors of the Western Theological Seminary, and the election was made the order of the day for this afternoon.

Resolved, That agreeably to the request of the Directors, an appropriation of $3000 be made to all the purposes of the Western Theological Seminary.

The committee of Overtures. reported Nos. 13, 14, and 15, which were put upon the docket.

The Committee to whom were referred the votes for members of the Bord of Missions, reported, when it appeared that the following named persons were elected for four years, viz.

Ministers—William S. Plumer, James Hoge, D. D., C. C. Cuyler, D. D., George a Baxter, D. D., Henry A. Boardman, Andrew Wylie, D. D., John Gray, Francis M'Farland, Isaac N. Candee, and David Magie.

Laymen—Frederick S. Thomas, Samuel Thompson, Matthew Newkirk, James N. Dickson, George Morris, and Robert Wallace.

The following Ministers are elected for three years, viz: Samuel G. Winchester, Shepherd K. Kollock, Joshua L. Wilson, D. D. and James Blythe, D. D.

The Assembly resumed the unfinished business of yesterday, viz: "The report of the Presbyterian church." The second, third, fourth, fifth and sixth resolutions, after being separately discussed, were severally adopted.

Adjourned till half past three o'clock.

Concluded with prayer.

Half past three o'clock, P. M.

The Assembly met and began with prayer.

The Assembly resumed the report of the Committee on the "Memorial on the present state of the Presbyterian Church." The seventh resolution was then discussed and being amended, was adopted.

From this decision Mr. Carver Hotchkiss entered his dissent.

The eighth resolution was then discussed at some length.

Mr. Thomas F. Scott asked leave of absence, having been refused by the Committee on Leave of Absence. Mr. Scott stated his reasons and the Assembly gave him leave.

The Assembly took up Overture No. 11, viz: a petition from the Synod of the Western Reserve, to erect the Presbyteries of Detriot, Monroe, and St. Joseph, in said Synod, into a new Synod, to be called the Synod of Michigan.

Resolved, That the petition be granted, and the said Presbyteries of Detriot, Monroe, and St. Joseph, are hereby erected into a Synod, to be known by the name of the Synod of Michigan.

Resolved, That the Synod of Michigan, hold its first meeting at Ann Arbor, on the last Thursday in September next, at 2 o'clock, P. M.; and that the Rev. Reuben Armstrong, or, in case of his failure, the oldest minister present, open the Synod with a Sermon, and preside until a moderator is chosen.

The Assembly had a recess until eight o'clock, when the Assembly met, and resumed the consideration of the report on the "Memorial on the present state of the Presbyterian Church." The eighth resolution of the report was farther discussed, and after some amendment, was adopted. The ninth resolution also was amended and adopted; and the tenth was adopted without amendment.

Adjourned till to-morrow morning at half past eight o'clock.

Concluded with prayer.

FRIDAY MORNING, May 30th, 8½ o'clock.

The Assembly met and began with prayer.

The Assembly proceeded to the election of Directors for the Western Theological Seminary, the ballots were taken and were committed to Mr. Wm. J. Armstrong, Mr. R. W. Bailey, and Dr. Woodbridge, to count them, and report the result.

The Directors of the Theological Seminary at Princeton, made their annual report, which was read and accepted, and ordered to be printed in the appendix in the minutes.

Resolved, That this Assembly entirely concur in the opinion expressed in the report of the Board of Directors of the Theological Seminary at Princeton, that it is highly important that the theological students continue the full time of three years in the Seminary, and complete the whole course of studies prescribed in the plan.

The Trustees of the Theological Seminary at Princeton, made their annual Report, which was read and accepted, and ordered to be printed in the appendix to the minutes.

Resolved, That the sum of $6,600 be appropriated for the purpose of paying Professors' salaries through the year.

The Committee appointed by the last General Assembly, to procure from the churches a sufficient sum to meet the necessary expenses of the Theological Seminary at Princeton, for the year now past, and further to endeavor to restore and increase the permanent fund, presented their report, which was accepted and approved.

The Committee appointed last year on the funds of the Seminary, were continued with the same powers. This committee consists of Rev. Dr. John M'Dowell, Rev. Dr. Ashbel Green Rev. Dr. Ezra S. Ely, Mr. Alexander Henry, and Mr. Ambrose White.

A communication from the alumni Association of the Princeton Theological Seminary was received, read, and ordered to be printed in the appendix to the minutes.

Resolved, That the thanks of this Assembly be presented to said Association for the efficient aid they have afforded and propose still further to render to the funds of the Seminary.

The committee to whom was referred the ballots for Directors of the Western Theological Seminary, reported, when it appeared that the following persons were elected Directors for three years, viz:—

Ministers.—Thomas D. Baird, Samuel Tait, Andrew O. Patterson, Thomas Hoge, Joseph W. Blythe, D. A. Riddle, James Culbertson. *Elders*.—James Reynolds, Thomas Henry, Robert Hilands.

The Assembly resumed the unfinished business of last evening, viz: "The report of the Committee on the memorial on the present state of the Presbyterian Church." The question was then taken on the whole report, as amended and adopted by paragraphs, and the whole was adopted, and is as follows:

The Committee to which was referred the Memorial complaining of sundry grievances abroad in the church, beg leave to report, that they find said memorial adopted either in whole or in part by about nine Presbyteries, and eight sessions. It is also signed by about eighteen ministers, and ninety-nine elders, asking of this Assembly to apply such remedies as may be necessary to correct the evils of which they complain. Your Committee, after the most careful investigation, and mature deliberation that they could bestow on this subject have concurred in the following resolutions, which they recommend for the adoption of this Assembly.

Resolved, 1. That this Assembly cannot sanction the censure contained in the Memorial against proceedings and measures of former General Assemblies.

2. That it is deemed inexpedient and undesirable to abrogate, or interfere with the plan of union between Presbyterians and Congregationalists in the new settlements, adopted in 1801.

3. That the previous action of the present Assembly on the subject of ordainingmen is deemed sufficient.

4. That the duty of licensing and ordaining men to the office of the gospel ministry and of guarding that office against the intrusion of men who are unqualified to discharge its solemn and responsible duties, or who are unsound in the faith, is committed to the Presbyteries. And should any, already in that office, be known to be fundamentally erroneous in doctrine, it is not only the privilege but the duty of the Presbyteries constitutionally to arraign, condemn and depose them.

5. That this Assembly bears solemn testimony against publishing to the world ministers in good and regular standing, as heretical and dangerous, without being constitutionally tried and condemned, thereby greatly hindering their usefulness as ministers of Jesus Christ. Our excellent constitution makes ample provision for redressing all such grievances, and this Assembly enjoins in all cases a faithful compliance in meekness and brotherly love with its requisitions: having at all times a sacred regard to the purity, peace and prosperity of the church.

6. That the Assembly have no authority to establish any exclusive mode of conducting missions; but while this matter is left to the discretion of individuals and inferior judicatories, we would recommend and solicit their willing and efficient co-operation with the Assembly's Board.

7. That a due regard to the order of the church and the bonds of brotherhood, requires in the opinion of this Assembly, that ministers dismissed in good standing, by sister presbyteries, should be received by the presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing.

8. That in the opinion of this Assembly, to take up and try and condemn any printed publication as heretical and dangerous, is equivalent to condemning the author as heretical; that to condemn heresy in the abstract cannot be understood as the purpose of such trial; that the results of such trial are to bear upon and seriously to affect the standing of the author; and that the fair and unquestionable mode of procedure is, if the author be alive and known to be in our communion, to institute process against the author, and give him a fair and constitutional trial.

9. That in receiving and adopting the formularies of our church, every person ought to be supposed, without evidence to the contrary, to receive and adopt them according to the obvious and known and established meaning of the terms, as the confession of his faith; if objections be made, the Presbytery, unless he withdraw such objections, should not license, or ordain, or admit him.

10. That, in the judgment of this Assembly, it is expedient that Presbyteries and Synods in the spirit of charity and forbearance, adjust and settle, as far as practicable, all their matters of grievance and disquietude, without bringing them before the General Assembly and the world, as in many cases, this tends to aggravate and continue them, and to spread them over the whole Church, to the great grief of its members, and injury of the cause of religion.

The Rev. I. V. Brown gave notice, in behalf of himself, and those who may choose to unite with him, that they claimed the privilege of entering their protest against the above resolutions.

Resolved, That this Assembly cherish an unabated attachment to the system of doctrines contained in the standards of their faith, and would guard with vigilance against any departures from it; and they enjoin the careful study of it upon all the members of the Presbyterian Church, and their firm support by all scriptural and constitutional methods.

Overture No. 10, viz:—"A petition from the Presbytery of Angelica, to have their synodical relation changed from the Synod of Geneva to the Synod of Genesee, on account of their geographical location," was taken up. The Assembly were informed that the Synod of Geneva acquiesced in this petition.

Resolved, That the prayer of the petition be granted; and the Presbytery of Angelica is hereby detached from the Synod of Geneva, and annexed to the Synod of Genesee.

Resolved, That this General Assembly view with regret and disapprobation the practice so generally pursued for some time past, of publishing to the world, and distributing through all our churches, the contentions and disorders which are properly local in their origin and operation, and thus kindling the fires of discord in all our borders, crippling the energies of the Church at this interesting period of the world, and exposing her to the scorn and reproach of her enemies.

Resolved, That except in very extraordinary cases, this Assembly are of opinion that Presbyteries ought to be formed with geographical limits.

Nominations were made for persons to fill the vacancies in the Board of Education. The ballots were taken, when it appeared that the following persons were elected for four years, viz:—

Ministers.—Samuel Miller, D. D., Thomas M'Auley, D. D., Francis Herron, D. D., Robert G. Wilson, D. D., Henry A. Boardman, Cyrus Mason, William Nevins, William B. Sprague, D. D. *Laymen*.—William Maxwell, Robert Ralston, Thomas Bradford, jr. John Montgomery. Zechariah Lewis, L. N. Babee, James Schott, Thomas Elmes, and E. Patterson.

Judicial business, No 14, was made the order of the day for this afternoon at 4 o'clock.

Judicial business, No. 6, viz: 'Appeals of the Session of the Church of Bloomington, and of the Rev. Dr. Andrew Wylie from the decision of the Synod of Indiana, on the cases respecting Mr. John H. Harney was taken up.

The sentence appealed from, and the reasons of the appeals were read.

Adjourned till half past 3 o'clock.

Concluded with prayer.

Half past 3 o'clock.

The assembly met and began with prayer.

The Committee of Overtures, reported No. 16, which was put upon the docket.

The order of the day was postponed; and the unfinished business of the morning, viz: "The appeals of the Session of Bloomington Church, and the Rev. Dr. Wylie, was taken up, and the papers relative to the case were read by the Temporary Clerk.

Dr. Wylie was then heard for some time in support of the Appeals.

The Assembly had a recess until 8 o'clock, P. M.

After recess the Assembly met.

Resolved, That the Assembly will this year make no change either in the Board of Trustees of the General Assembly, or in the Board of Trustees of the Theological Seminary at Princeton.

The committees appointed to examine the records of the Synods of Cincinnati, Western Reserve, and Indiana, reported respectively and the records were severally approved.

The committees appointed to examine the records of the Synods of Geneva, Missouri and West Tennessee, reported respectively, that the records had not been put into their hands. These committees were severally discharged.

The Stated Clerk reported that he has distributed 150 copies of the constitution of the church to the poorer churches and the more distant Presbyteries.

The Appeals of the Session of Bloomington church and of Dr. Wylie resumed. Dr. Wylie was further heard in support of the Appeals.

Adjourned till to-morrow morning half past 8 o'clock.

Concluded with prayer.

SATURDAY MORNING, May 31, 8½ o'clock.

The Assembly met and opened with prayer.

The committees appointed to examine the records of the Synods of Utica, Ohio, Albany, Kentucky, Virginia, New-Jersey, reported respectively, and the records were severally approved.

The committees appointed to examine the records of the Synods of Genesee, Tennessee, and Philadelphia, reported respectively, and their reports were accepted and laid on the table.

The Assembly proceeded to the election of Directors of the Theological Seminary at Princeton. The ballots were committed to Mr. Dod, Mr. Ostram, and Mr. Aiken, to count and report the result.

The Assembly resumed the unfinished business of last evening, when Dr. Wylie and the parties were further heard. The Synod was then heard, after which

The Committee to receive the ballots for Directors of the Theological Seminary at Princeton, reported when it appeared that the following persons were elected, viz: *Ministers*—Tho. McAuley, D. D. Gardiner Spring, D. D. Cyrus Mason, Wm. A. McDowell, Wm. D. Snodgrass, D. D. Wm. Niell, D. D. William Latta. *Elders*—Zechariah Lewis, John T. Woodhull, Hugh Auchincloss, F. S. Thomas.

A recess was then had for ten minutes.

After recess the Assembly resumed the unfinished business—the roll was called for the members to give their opinion in the case, and after it was gone through; the final vote was taken, when it was

Resolved, That the Assembly sustain the appeals of the session of the church of Bloomington, and of Dr. Wylie, against a decision of the Synod of Indiana: and the judgment of the Presbytery and Session is hereby confirmed on the ground that Mr. Harney circulated evil reports against Dr. Wylie, without showing that he did it in the due performance of some indispensable duty; but it is the judgment of this Assembly, that Mr. Harney shall still have the privilege, if he desire it, of commencing a prosecution against Dr. Wylie, before the Presbytery of Vincennes; and in such case said Presbytery are hereby authorised and directed to hear the whole cause, and issue the same in a constitutional way.

Judicial business No. 14, viz: "A memorial and complaint of the Session of the Fifth Church, Philadelphia, against the Second Presbytery of Philadelphia," as organized by the General Assembly. The memorial and complaint were read, and the complainants were heard in part.

Adjourned till Monday morning, at half past eight o'clock. Concluded with prayer.

MONDAY MORNING, June 2d, 8½ o'clock.

The Assembly met and opened with prayer.

The committee appointed to draught a letter in reply to the letter from the United Secession church of Scotland, reported the draught of a letter which was read and adopted, and ordered to be signed by the Moderator and Permanent Clerk, and transmitted to the body to which it is addressed.

Overture No. 7, viz: "An application from the Session of the church of Union Grove in Illinois, to answer the following questions. 1st. Is it the duty of church Sessions to admit persons to membership and communion who object against and refuse to present their children to God in the ordinance of baptism? 2d. What is the duty of the Session in case of parents (members of the church in full communion) who refuse, from conscientious scruples, to present their children for baptism?" was taken up and committed to Mr. Wm. J. Armstrong, Mr. I. V. Brown, and Mr. Ostrom.

Overture No. 8, viz: "An application to dissolve the Synod of the Chesapeake," was taken up and committed to Dr. Tucker, Mr. Squier, and Mr. Hinckley.

Applications from the Presbyteries of Lewes, Wilmington and Second Philadelphia, as constituted by the Assembly, were referred to the same committee.

Overture No. 9, viz: "A memorial from the Presbytery of East Hanover, on inefficiency in the Ministry, was taken up and read, and committed to Mr. Wm. J. Armstrong, Mr. A. M'Farlane, and Mr. Skinner.

Overture No. 12, viz: "An application from the Presbytery of Abingdon, to be detached from the Synod of Tennessee and annexed to the Synod of Virginia," was taken up, and committed to Mr. Jennings, Mr. S. H. Crane and Mr. Eagleton.

Overture No. 13 viz: "An application from the Presbytery of Albany for leave to receive the Rev. James Harper, a foreign minister," was taken up, and committed to Mr. Sawyer, Mr. Young and Mr. Fairchild.

Overture No. 14 viz. "Is it in the spirit of the constitution of the Presbyterian Church, that ministers without charge be members of Presbyteries, Synods, and the General Assembly? See form of Government, ch. 10. 1—6, and ch. 22, Form of Commission," was taken up, and indefinitely postponed.

Overture No. 15, viz: "A request from the Presbytery of Albany, with the concurrence of the Synod of Albany, that the bounds of the Synod of Albany," may be so altered that the congregation of Stratford, may be included in the Synod of Utica. This request was granted.

A change in the mode of electing Professors in the Union Theological Seminary, adopted by the Synods of Virginia and North-Carolina, was submitted to the Assembly for ratification, when it was agreed by the Assembly to approve the plan of election now submitted by the said Synods.

Communications from the London Missionary Society, and from the British and Foreign Temperance Society, were made to the Assembly, by the Rev. Dr. Edwards, Corresponding Secretary of the American Temperance Society, with regard to the destructive effects produced in the South Sea Islands, by the traffic in ardent spirits carried on by our countrymen and others: Therefore,

Resolved, That we deeply sympathize with our brethren in the South Sea Islands, and in Great Britain, in view of the distresses which, through the agency of some of our countrymen, have been brought upon them, and deplore the calamities which that agency has instituted by obstructing in those Islands, the progress of the Gospel, demoralizing the character, and destroying the lives and souls of men.

Resolved, That the practice of sending out ardent spirit, to be used as a drink by the unevangelized, and partially civilized nations and tribes of men, is, in our view, a violation of the principles and precepts of the Christian religion, and ought to be abandoned throughout the world.

Resolved, That the traffic in ardent spirit, to be used as a drink by any people, is in our judgment, morally wrong, and ought to be viewed as such, by the churches of Jesus Christ universally.

The Assembly resumed the memorial and complaint of the session of the Fifth Church of Philadelphia. The complainants continued their plea in support of their complaint.

Adjourned till this afternoon at half past 3 o'clock.

Concluded with prayer.

HALF PAST 3 o'clock, P. M.

The Assembly met and was opened with prayer.

The committee appointed to examine the records of the Synod of North Carolina, reported, when the records were approved, with a slight exception, on page 48.

The committee appointed to examine the records of the Synod of New-York, reported, and the minutes were approved.

The committee on the records of the Synods of Illinois, Mississippi and South Alabama, reported respectively, that the records had not been put into their hands. The committees were discharged.

The Assembly resumed the unfinished business of the morning, viz: "The Memorial and Complaint of the Session of the Fifth Church, Philadelphia." The complainants were further heard.

For the Western Luminary.

Campbellism.

Mercer county, June 4th, 1834.

MR. EDITOR,—For some length of time I have watched with marked attention the progress and movements of a certain portion of the citizens of our county, termed Campbellites. They do not differ in appearance, or dress, from other denominations; but appear to differ with them in sentiment with more zeal than any religious denomination that I have hitherto known. Though they are of recent birth, they are bold and active:—As the lion of the forest, they are regardless of whom they attack; and in what manner. They will attack men and measures, older and better established than they; and oft, when repelled and shamefully beaten, will claim the victory.

Having taken a warm interest in the establishing, and the promotion of all the moral and religious institutions of the present day, I feel it my privilege to notice the proceedings of this, I may say, unfortunate class of people (according to my opinion.) I have ever, as a moral man, and one who feels a lively interest for the prosperity of my country, and the propagation of true piety, regarded the Sabbath School, the Bible Society, the Tract, and Temperance Society, with other similar associations, as bright stars which shine in the moral and religious constellations; and which will shine as in golden letters on the pages of our nation's history. Could we read on the mouldering records of ancient Greece and Rome, of their untiring zeal and perseverance in establishing and promoting such societies as those, instead of Olympic games, and Bachanalian feasts, how much more would it have redounded to their glory, and tended to perpetuate their existence!

I deem an attack upon, or an attempt to break down those Societies, an indirect outrage upon civility and morality. This class of our community, (whether with the intention of injuring society, or only with the intention of opposing other denominations, I cannot say) are, by their manifest opposition to Temperance Societies, Sabbath Schools, and other benevolent institutions, throwing a dampness over the spirit, and impeding the rapid progress of morality and virtue. Considering the great disturbance, and lamentable effects which they have produced among different churches, they must be, and are considered as dangerous to the interests of our country. And as the Canaanites were "thorns in the sides" of the children of Israel, so the Campbellites are not only thorns in the sides of other denominations, but "vex those in the land wherein they live." As it respects their religious tenets, they may be exposed or refuted by their opponents who may deem them worthy of notice. Their mere assertion, that those societies are sectarian nurseries is their only reason for their vituperation and spleen, without even attempting to prove the truth of their assertion. Were they disposed to give any reason for their actions we would be more patient, and enter with them into an investigation, but they give nothing but bare assertion. We understand that they are opposed in like manner to those Societies throughout the country. So we hope, if our Campbellite friends (or Reformers as *they* prefer to be called) among *us*, are not of an investigating disposition, or have not the ability, we hope to hear from some of their brethren, whose

"Genius proud Science has taught to stray,
Far as the sober walk or milky way."

They will please give us a ray of light upon the subject. D.

Colonization Society.

A meeting of this society was held in the First Presbyterian church, on Wednesday, the 4th inst., at which the Rev. Dr. Aydelott, of the Episcopal church, presided. After prayer by the chairman, the agent of the society made a statement, setting forth the present condition and future prospects of the institution.

The meeting was then addressed at length, by the Rev. Dr. Beecher, President of the Lane Seminary, who defended the society, in an able manner, against some of the many charges brought against it, and endeavored to show the friends of abolition, that they might and ought to act in concert with the Colonization Society. The meeting was then adjourned to Monday evening, the 9th inst., in the second church.

At the adjourned meeting, the Rev. Professor Stowe, of the Lane Seminary, gave a highly interesting address, in behalf of the society, which, to our mind, was perfectly satisfactory, on every point. A resolution was then passed, recommending that a collection be taken up in all our churches, on the Sunday before or after the 4th of July, for the benefit of the Colonization Society. It was then agreed to adjourn to Wednesday, the 11th inst., at which time Rev. Professor Biggs, of the Lane Seminary, and Judge Hall, Editor of the Western Monthly Magazine, were expected to give their views on this momentous subject.

We are glad, that this movement has taken place, and just at *this* time. To counteract the bane, the antidote should speedily follow.—*Cincinnati Journal, June* 13.

From the Correspondent of the N. Y. Observer.

WASHINGTON, May 19, 1834.

We had yesterday a very delightful meeting of some hundred of Sabbath scholars in the F. street church. On this occasion, Mr. Butler, the Attorney General, and Mr. Frelinghuysen delivered addresses. Both were excellent, though Mr. B. spoke upwards of an hour. Mr. Frelinghuysen is always short, rich, and impressive. The best speakers in our land cannot safely transcend thirty minutes or three-fourths of an hour, when there are to be various speakers. There seems a kind of pause in the world of politics, there being nothing now specially startling or exciting.

A protracted meeting is in progress in Mr. Noble's church. Mr. Danforth preached the opening sermon, and was followed on successive days by Messrs. Gallagher of Cincinnati, and Nelson of Missouri.

The services last evening were profoundly solemn. Never did we more need the reviving influences of God's Spirit than at the present time. We are sick of political squabbles and party violence.

NEW MISSIONS.—We learn that at the meeting of the Missionary Society of the Protestant Episcopal Church held in the city of Philadelphia, last week, it was resolved to send two missionaries to China. We understand that one person has already offered himself for the service. The society also resolved to continue the effort, formerly resolved on, to procure two missionaries for Africa.—*S. S. Journal.*

ANTI-COLONIZATIONISM IN OLD TIMES.—At a meeting of the Connecticut Colonization Society, held at New-Haven, 22d of May, Rev. Mr. Bacon, of New-Haven, said—"The Colonization Society was the star of hope to Africa, and the star of hope to the children of Africa in this country." Dr. Hewitt remarked—"The colony at Liberia, as bad as it is, with all its difficulties and mismanagement, is the best to be found on earth. He said he had read of a Colonization Society that undertook, three thousand years ago, to colonize in the land of their fathers, three million of slaves. The President of that society was one Moses. And then arose up an Anti-Colonization Society, the President of which was one Pharoah. They would not let the people go. They represented the dangers of the undertaking, and the cruelty of removing them from the land where they had been born; and they themselves preferred to stay where they could sit by the flesh pots of Egypt, saying to Moses, 'Let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness.'"

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 18, 1834.

GENERAL ASSEMBLY.—Our readers will perceive that the decision of the Assembly to adjourn on the 30th ult. as announced in last week's Luminary, was afterwards reconsidered, and that the adjournment was set for a later period. At the time of the latest dates the Assembly was still in session; though we learn verbally, that the final adjournment took place on Thursday, the 5th inst. In next week's paper we shall be able to complete the publication of the proceedings.

New and important Historical information.

The Editors of the Lexington Intelligencer furnish their readers, in their paper of Friday last, with the following:

"The General Assembly of the Presbyterian church, has resolved to hold its next meeting at Pittsburg, Pa. instead of Philadelphia. It is known that there have been for several years strenuous efforts to bring about a geographical division of this church, by which there should be a Western and an Eastern General Assembly. We know not whether the resolution stated above is the result of a compromise of the old question, or not. Pittsburgh is certainly a more central point than the old place."

The statement respecting the place of meeting of the next General Assembly is correct. But will our neighbors of the Intelligencer inform us, from what quarter they derived their intelligence respecting the "strenuous efforts" that have been making for several years, to bring about a geographical division of the Presbyterian church? *When* were such efforts made?—and *where?*—and *by whom?* We know the Editors have had too much experience in their vocation, to risk such assertions without responsible authority. We are free to acknowledge our ignorance of the truth of the statements referred to, and hope our neighbors of the Intelligencer will give us and the public the desired information. When they respond, we will advert to the subject again.

New Schools.

Van Doren's Collegiate Institute for Lads and Young Gentlemen.—It will be perceived by an advertisement in to-day's paper, that an institution, with this title, has been recently commenced in this city. From the long experience of its principal at the east, in the important and responsible task of imparting instruction to the youthful mind, we presume he is well qualified to discharge the duties he has undertaken.

A new female academy, it will be perceived, has also been commenced in this place, under the direction of Mr. and Mrs. Griswold.

General Assembly's Boards.

The Board of Education of the General Assembly of the Presbyterian church have greatly increased the sphere of their operations within the last several years. Four years ago, the number of young men aided in their preparation for the ministry the year previous, was *sixty*. Last year the number aided was *six hundred*. The services of their efficient Corresponding Secretary, Rev. John Breckinridge, are invaluable.

The Assembly's Board of Missions have now employed, 243 missionaries in 17 states and territories; congregations and districts supplied, 650; members added on profession, through the instrumentality of these missionaries, 3,000; families supplied with preaching, 16,000; Sabbath Schools, 3,000, with 3,000 teachers and 17,000 scholars; Temperance Societies, 400.

Shall not these Boards be sustained, and the sphere of their usefulness be still more abundantly enlarged? The individual members of our churches must furnish the answer. It rests with them, and them only.

Mission on the Western Coast of Africa.

Two agents sent out by the American Board of Foreign Missions to explore the Western coast of Africa with the view of selecting a suitable place for a mission station, have recently returned to this country. They have decided in favor of *Cape Palmas*, about 200 miles south-east of Liberia. This, it will be recollected, is the place selected by the Maryland Colonization Society for the establishment of a colony, on Temperance principles. This Society has offered the American Board six acres of land for the purpose of commencing the contemplated mission. This offer has been accepted; and the mission will soon be commenced.

Has not heaven rich blessings yet in store for this benighted land? And shall any who profess attachment to the cause of Christ and love to the souls of their fellow-creatures, feel willing to lay a straw in the way of these plans of pure Christian benevolence, because a certain society cannot do every thing towards ameliorating the condition of the blacks they would wish it to do? Where is the consistency of such a course? Where is its accordance with the principles of the Gospel of Christ?

CENTRAL BOARD OF FOREIGN MISSIONS.—The Rev. J. W. Armstrong, of Richmond, Virginia, has accepted the office of Corresponding Secretary of this association, recently formed in Virginia and some of the adjacent states. His pastoral relation to the First Presbyterian Church in Richmond has been dissolved, that he may enter on the duties of his new office. The formation of this Board is an important movement, and we hope may conduce to promote the best interests of the great cause it is designed to advance.

Anniversaries at Boston.

The anniversary meetings at Boston are spoken of as having been unusually well attended and highly interesting. Among the speakers at the various meetings, we notice the names of the Rev. Messrs. Matheson and Reed, from England. Their speeches appear to have been received with great applause.—We notice the appointment of a prayer meeing in Boston, held in view of their departure for Europe. These respected brethren will leave a decidedly favorable impression in this country. We hope this kind of fraternal ecclesiastical intercourse will continue to be kept up. It will have a great tendency to soften any asperity of feeling that may exist in the minds of individuals towards the citizens of either country, and conduce to that liberal and expansive charity between the mother and daughter which should ever exist.

Respecting the character and influence of these meetings, the Boston Recorder has the following remarks:

"Thus ended by far the most interesting series of anniversaries ever enjoyed in Boston. A holy influence was constantly imparted through means of the speakers, on the audience. The utmost harmony prevailed in all the meetings of the week. Even the Anti-Slavery movements, which in New-York were the occasion of animosity and evil speaking, were regulated, so far as we learn, by Christian forbearance. The Garrison men, in their attempts to force matters, were put down with an overwhelming vote. We intended to give a detailed account of the convention, but are prohibited for want of room We believe there is common ground on which all the good people of New-England can unite in putting an end to slavery in this country. We have reason to fear that a large majority of our clergy in New England, because they cannot unite with THE *Anti-Slavery Society*, have satisfied their consciences with doing nothing. We are all anti-slavery men if we are Christians and patriots; and we all believe that liberty can make little progress in the world, until slavery is abolished in this country."

Temperance.

We learn by the Annual Report of the American Temperance Society, that there are in the United States *twenty-one* State Temperance Societies; about *seven thousand* auxiliary Societies, with more than *a million and a quarter* of members.

More than *three thousand* persons have ceased to make ardent spirits, and *seven thousand* have ceased to sell it.

More than *two hundred thousand* members have been added to Temperance societies in the United States during the past year

More than *a thousand* vessels are navigated without the use of ardent spirits.

A committee of the Philadelphia Medical Society, appointed for the purpose, after paying special attention to the examination of the subject, report, that, in their judgment, out of 4292 deaths in Philadelphia, *seven* hundred,—more then one in seven—were occasioned by intemperance.

AN EXAMPLE WORTHY OF ALL IMITATION.—The Augusta Chronicle states, that Judge Holt, upon a petit juror lately appearing before the court intoxicated, fined him in the sum of twenty dollars, with three days imprisonment. We suppose that even the lovers of strong drink, will hardly venture to pronounce this an unrighteous decision. Let such examples become frequent, and the poisonous potations will have to become still more secret.

WESTERN FOREIGN MISSIONARY SOCIETY.—We learn by the Foreign Missionary Chronicle, the periodical publication of this valuable society, that during the month ending the 1st of June, 1834, there has been received by the treasurer, to aid in sending the Gospel to the heathen, $1514 81.

CUMBERLAND PRESBYTERIAN CHURCH.—The General Assembly of this church, recently held their annual meeting at Nashville. Among other important business before the meeting, the subject of education for the ministry occupied considerable attention. The Assembly has referred it to the several Synods and Presbyteries, whether it would be more advisable to have "one institution, under the care and control of the General Assembly," or several "Presbyterial or Synodical Schools."

COLONIZATION IN CONNECTICUT.—The annual meeting of the Connecticut State Colonization Society was held at New-Haven on the 22d ult. President Day of Yale College in the Chair. Able addresses were delivered by Dr. Noah Webster, Rev. Leonard Bacon, and Rev. Dr. Fisk, President of the Wesleyan Seminary, Middletown. The following resolution was ably advocated, and adopted: "The Colonization Society is worthy of the confidence and continued co-operation of the people of Connecticut."

THE INDIANS.—The settlement of the aboriginal tribes west of the Mississippi continues to progress. It is thought they will soon enjoy a territorial government under the United States, and a representation in Congress. A bill to this effect it is expected will be reported to the Senate by the committee on Indian affairs, before the adjournment of Congress.

OBITUARY.—We learn from a letter published in the Charleston Observer, the decease of the Rev. DANIEL GOULD, a minister of the Presbyterian church, in the 45th year of his age. Mr. Gould soon after his licensure labored some time as a domestic missionary in Missouri and Illinois. Afterwards he served the church in the same capacity in North Carolina. During the latter years of his life he labored as an agent of the American Bible Society, for the state of North Carolina. He died in the triumphs of that faith which constituted his happiness while living.

CONGRESS.—By a joint resolution, both houses have designated the 30th inst. as the day of adjournment.

We learn by the last *Cincinnati Journal*, that Mr. J. L. TRACY, favorably known for the last several years as a teacher of youth in this city, has become one of the publishers and proprietors of that paper, and the *Child's Newspaper*, a periodical issued from the same office.

The Rev. John N. Maffitt, of the Methodist Episcopal church, has been elected Professor of *Eloquence* in La Grange College, Alabama. He has accepted the appointment.

TOLERATION.—A law has been enacted by the Congress of Venezuela, abolishing the payment of tythes in support of religion; and another still more important, solemnly sanctioning *the free practice of public worship of every denomination of religious sects.*

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—Table of contents of the June number: 1. The Blue Coat School of London, (with an engraving), 2. Visit to Hofwyl; 3. Education of the Press; 4. Does mere intellectual Education banish Crime! 5. Art of Miseducation; 6. On the utility of Nautical Schools; 7. Berne Society of Teachers, Switzerland; 8. Common Schools and Common Education; 9. Hints to Young Teachers; 10. Inanimate Elocution; 11. School Reform in Dorchester, Mass.; Fourth Annual Meeting of the American Lyceum; 12. Teachers' Almanac for June; 13. Miscellany, Notices of Books.

AMERICAN NATIONAL PREACHER.—The number of this work for June contains two discourses, by James Richards, D. D. Professor of Christian Theology in the Seminary at Auburn. One from Malichi, i: 14: For I am a great king, saith the Lord of hosts. The other is entitled "Practical illustration of God's universal Providence;" from 1 Kings xx: 34, 34.

A Treatise on the subject of Baptism; principally designed as an exposure of Campbellism. By MILTON JAMIESON.

This a work of more than 200 pages, issued a few weeks since from the press of the Western Luminary. As its title indicates, the chief design of this volume is, to expose and confute the system of doctrines usually styled *Campbellism*. The author is a minister of the Methodist Episcopal Church. He has set himself to his task in good earnest, and produced a work creditable to himself, and which we doubt not will exert a very favorable influence on the cause of orthodoxy. We hope it may obtain an extensive circulation. The work can be procured at Mr. A. T. Skillman's Book Store.

Some copies of "*Cleland on Campbellism*," are still on hand, and can be had as above.

Health of Louisville.

A report is again going abroad of the prevalence of the Cholera in Louisville. There is no foundation for it. Up to this time, not one of our citizens has exhibited symptoms of that disease. The physicians, two or three days since, supposed that several individuals to whom they were suddenly called; were labouring under attacks of Cholera, but the cases proved to be the effect of *poison*. The unfortunate victims were poisoned with arsenic at a wedding party on Sunday evening. Near a dozen have already died, and there are several others who cannot long survive. One family of the first respectability, is almost entirely swept off. The atrocious deed is supposed to have been perpetrated by a negro who is now in jail. —*Louisville Journal.*

CHOLERA IN LOUISVILLE.—For several days there have been reports in circulation of the occurrence of several sudden deaths by poison in Louisville, and also of cholera being there. It has at length been ascertained, so that we cannot doubt it, that there have been several cases of cholera there, which have proved fatal; and that the sudden deaths said to be by poison, were in fact caused by cholera, developed in those predisposed persons by something eaten at a wedding party. That this disease exists in an epidemic form, or is very prevalent at Louisville, we have as yet, no reason for believing.—*Lexington Intelligencer.*

JOHN F. ANDERSON, ESQ., of the firm of Thos. Anderson & Co., died on Friday night last, of cholera, at Louisville. He had landed two days before from the Belfast, having just returned from the South.—*Ib.*

From the Standard.

Brother Burtt—It is industriously reported that the Hon. James G. Birney, of Kentucky, late of Alabama, and recently General Agent of the American Colonization Society, has withdrawn from that Society, and avowed his opposition to its principles. That such an injurious report may no longer be circulated, without correction, I wish to state for the information of your readers, that that gentleman attended the meeting of the Kentucky Colonization Society, held a few weeks since, at Frankfort; made a speech on the occasion, and was then elected a Vice-President of the Society, and *now* holds that office.

By publishing this in the Standard, you will subserve the cause of *truth*.

Yours, X.

June 8th, 1834.

From the following communication it will be seen that Mr. Webster was under a mistake, in supposing that it was an *elder of the Presbyterian Church*, who requested him to make a political address to the people of Baltimore, on the Sabbath. For the honor of the Presbyterian church, we are happy to be able to make the correction.—*Editors Obs.*

From the New-York Observer.

BALTIMORE, May 23d, 1834.

Messrs. Editors—You will remember that when the Hon. Daniel Webster was recently charged in the Senate Chamber with having violated the Sabbath, at Baltimore, by making a public address on the morning of his arrival, he stated by way of explanation, that an *elder of the Presbyterian church* came to him on board the boat, and urged him to address the people, adding, "there is no Sabbath in revolutionary times, and these are revolutionary times," or something to that effect.

My object in writing now, is, to say to you, and through you to your readers, that *so far as the Presbyterian Church is concerned*, this statement of Mr. Webster *has no foundation in fact*. It is now fully ascertained, that *no Presbyterian elder* asked Mr. W. to address the crowd, or made any remark similar to that above quoted. It is true that a gentleman did request Mr. W. to address the crowd, and that he added the remark respecting revolutionary times, &c.; but that gentleman is a ROMAN CATHOLIC, and not even a *member*, much less an ELDER of the Presbyterian church!

Please give the substance of the above an insertion in your paper. If names are wanting to substantiate it, they shall be sent as soon as requested.

From the New-York Commercial Advocate.

Dreadful Shipwrecks.

By the mails of yesterday and to-day, we have received intelligence of the loss of thirteen square rigged vessels, accompanied with the loss of probably not less than *six hundred lives!!* All the vessels, we believe, were British, and nearly all bound to Quebec with emigrants.

STILL MORE DISTRESSING INTELLIGENCE.—Confirmation of the loss of the James, with upwards of two hundred and fifty persons. Loss of the barque Astrea, with two hundred and eight persons. Loss of brig Edward. Loss of brig Fidelity. Loss of brig Columbus; all bound to Quebec. Loss of barque Charlotte Langin, from Liverpool, for Philadelphia. Loss of ship Marchioness, of Queensbury. Loss of barque John Atkins, from Halifax, for Richmond. Loss of brig Margaret, from Belfast, and four lives.

Never, within our recollection, have we had to record such a list of disasters among shipping, and loss of lives as has fallen to our lot this day. It will be seen from the following account, from the Halifax Gazette of the 21st ult., that the loss of the James is confirmed, together with the numerous other vessels.

From the Halifax Gazette of May 21.

Our paper of to-day contains melancholy accounts of shipwrecks and the loss of human life. We saw a person yesterday who was at Louisburg when the Astrea was lost. The survivors had reached that place. They informed him that that vessel struck on the morning of the 7th inst., against some high cliffs at Little Lorain Head, about five miles from Louisburg and almost instantaneously went to pieces: that she had studding sails set at the time, and up to the fatal moment of striking had been going at the rate of ten knots. The only individuals saved were the surgeon, carpenter, and one seaman, who were thrown almost insensible on some of the cliffs.

SYDNEY, May 14.—Barque Astren, William Ridley, master, with *two hundred and eleven passengers* and crew, went ashore at Loran, near Louisburg, morning of 7th inst., and only the surgeon and two of the crew saved! Same day, brig Edward struck a piece of ice near Port Nova, and sunk immediately—crew saved. On the 10th, brig Fidelity, Clarke, from Dublin for Quebec, went ashore on Scattari and was lost; passengers and crew, 150 in number, saved. Same day, brig Columbus, Russell, from Newcastle for Quebec, was lost three miles East of Louisburg, crew saved. On the 27th ult., lat. 45 20, the Margaret, Walsh, from Newcastle, picked up the captain of barque James, from Ireland for Quebec, with ten others, only survivors of two hundred and sixty-five persons on board the James when she sprung a leak and sunk.

SYDNEY, May 14.—Ship Marchioness, of Queenbury, from Liverpool for Miramachi, went ashore on Cape Tormentine, night of 16th instant, but will be got off if the weather continues moderate.

Three vessels bound to Quebec, with passengers, (one of them the Jane, of Workington,) are reported ashore on St. Paul's.

Barque John Atkins, from Halifax for Richmond, went ashore three miles from that place, and was totally lost.

On the night of the 15th inst. brig Margaret, from Belfast for St. John, N. B., went ashore at Barrington, and was totally lost—crew saved. The mate's wife and four children were drowned.

CONGRESSIONAL INTELLIGENCE.

SENATE—*June* 3.—The Senate proceeded to the consideration of Mr. CLAY's joint resolutions for the restoration of the deposites, &c. —when the first resolution was adopted, ayes 29, nays 16—and the second postponed till to morrow. The bill for the better organization of the Marine corps, was passed.

Wednesday, June 4.—The second of the joint resolutions of Mr. CLAY, which requires the restoration of the deposites to the Bank of the United States after the first of July next, was taken up and passed—ayes 28, nays 16—Mr. McKean, of Penn., voting in the affirmative.

Thursday, June 5.—Mr. CLAY presented the proceedings of a large and respectable meeting of the citizens of Scott county, Ky., denouncing the claim to extraordinary power asserted by the Chief Magistrate. Mr. POINDEXTER obtained leave to introduce a bill providing for the meeting of the next session of Congress at an earlier day than the first Monday in December. The resolution submitted by Mr. Preston, relative to the pension system of the United States, was agreed to. Mr. BIBB, from the select committee appointed to consider the joint resolution for amending the Constitution of the United States, made report thereon, which was ordered to be printed.

HOUSE OF REPRESENTATIVES. *Friday, May* 30.—Mr. Speaker STEVENSON gave notice that he should, on account of the low state of his health, and his inability to go through the duties of the Speaker's office, send in his resignation on Monday. The House took up the Kentucky contested election, when Mr. LETCHER addressed the House in an able, animated and energetic speech, in support of his right to the seat, and in which he distinctly declared that he could take no compensation, unless his claims to the seat were sustained by the House.

Saturday, May 31.—The consideration of the reports on the Kentucky Election, was resumed. Mr. MOORE addressed the House at length, in support of the report of the committee, and in vindication of his right to the seat. He was followed by Mr. HARDIN, in an argumentative and animated speech against the report of the committee. Mr. McKINLEY next took the floor, and argued the case as a naked question of law, which he contended it was. Mr. C. ALLAN next obtained the floor, but gave way for a motion to adjourn, which did not succeed. He then resumed, and appealed to the magnanimity of the House, not to compel a speech at so late an hour, and renewed the motion for adjournment—lost, ayes 92, nays 106. A call of the House was made, when 210 members answered. After various ineffectual motions for adjournment, the previous question &c. the House proceeded, between 6 and 7 o'clock, to vote on sundry amendments proposed to the report of the Committee on Elections.

Monday, June 2.—As soon as the journal was read, Mr. STEVENSON rose and delivered his valedictory as the Speaker of the House, closing as follows:—"This is the last time that I shall ever address you from this chair; we separate, this day, many, very many of us, to meet no more. I pray to God to protect and bless you and our country; and I tender to you this my last and affectionate farewell." The House then proceeded to the election of Speaker, when there appeared, on the *first* ballot, for Mr. Wild of Georgia 64 votes—Mr. Polk, of Tenn., 42—Mr. Sutherland, of Penn., 34—Mr. J. Bell, of Tenn., 30—Mr. Speight, of N. C., 18—Mr. Wayne, of Ga., 15—scattering 17. On the *tenth*, and last ballot, the vote was, for Mr. Bell, 114—Mr. Polk, 78—scattering 20. Mr. J. BELL was thereupon declared duly elected Speaker, and when conducted to the chair, returned thanks in a neat and appropriate address.

Tuesday, June 3.—The House proceeded to the consideration of the Kentucky Election, the pending question being the amendment of Mr. BANKS, viz: That two votes in Anderson county, and eleven in Jessamine, be counted for Letcher. On this amendment, a debate arose, which occupied the remainder of the day, and in which about twenty members participated; among them, Messrs. Marshall, Pope, Hardin, C. Allan, Chilton and Beaty, of Ky. No vote was taken.

Wednesday, June 4.—After the transaction of the morning business, the House resumed the consideration of the reports of the Committee on the Kentucky Election. The amendment proposed by Mr. BANKS, coming up, a discussion arose of considerable length, in which many members took part.

Thursday, June 5.—The House occupied the greater part of this day in the consideration of the bill for the relief of the Polish exiles, and the bills in relation to the territories of Michigan, Florida and Arkansas.—*Maysville Eagle.*

FOREIGN NEWS.

From London papers to the 2d of May.

The Spanish army of Gen. Rodill entered Portugal in pursuit of Don Carlos on the 14th April. The towns and villages through which he passed all declared for Don Miguel. On the 18th of April he presented himself before Almeida, whence the Pretender fled, in order to avoid being blockaded, and that fortress declared for Donna Maria.

In the north of Spain the Carlists have obtained some advantages, and General Quesda after being defeated by the rebels had been compelled to retreat to Pampeluna.

The news from Portugal continues to be favorable to the cause of Don Pedro.

The Pope has excommunicated Don Pedro, his ministers and all the adherents of the young Queen. It is stated that Don Pedro in return, has notified the court of Rome that it must not expect any more revenue from Portugal, and if the excommunication is not withdrawn, the Portuguese government will take into serious consideration the propriety of ceasing all connection with his Holiness.

France is quiet, and the government of Louis Philippe seems to be more firmly established than ever. Arrests were going on, and every measure was adopted to strengthen Louis Phillippe on his throne. M. de S. Romain, a legitimatist, has been arrested, and also one M. Mathen, an advocate, in whose possession a number of papers were found.

The latest accounts from West Africa bring the melancholy intelligence of the death of Lander, the discoverer of the mouths of the Niger. He was murdered at a place about 200 miles up that river.

Ireland is still in a disturbed state. The laws are trampled upon by mobs, and the military are called out to protect the police officers. In one case near Limerick, it is stated that nearly twenty lives were lost.

The debate on the motion of Mr. O'Connell for the Repeal of the Union, was brought to a close on the evening of the 29th of April, by a decisive vote against it. Immediately after the decision, Mr. Spring Rice moved an Address to the King on the subject of the Repeal; which was agreed to by a majority of 485—523 members voting in favor, and only 38 against it. —*N. Y. Obs.*

Rev. H. T. N. Benedict,

WILL commence a course of Lectures on his system of *English Grammar*, on the first Monday in July, at the residence of Mr. Dowden, on Limestone Street.

Lexington, June 18th, 1834. 49-tf.

School for Young Ladies.

MR. & MRS. GRISWOLD

WILL open on MONDAY, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20	per session.
Preparatory Department,	12	" "
Instruction on the Piano,	15	" quarter.
" " Harp,	20	" "
" " Guitar,	15	" "
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5	" "

The apartments of the School are in the dwelling house at present occupied by Mrs. WORSHAM, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. MORRISON.

Lexington, June 18th, 1834. 49-tf.

EDUCATION.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen,

WILL be open for the reception of Day and Boarding Pupils, on MONDAY, June 9, in the present establishment of Mr. Tracy, opposite the residence of Rob't. Wickliffe, Esq. The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern part of the Union, where the subscriber has had eleven years' experience as a Principal of large Institutions in the City of New York and its vicinity.

Day Tuition for the *English, Scientific* and *Mathematical Studies*, $10 a quarter; Ancient Languages, $12 50. No charges for Stationary and Fuel.

J. LIVINGSTON VAN DOREN.

Lexington, June 18, 1834. 49-3m

NOTICE.

THE person who borrowed from Mr. *T. T. Skillman*, in his life time, Paul Perrin's HISTORY OF THE WALDENSES, (belonging to the subscriber) will confer a great favor upon the owner by leaving it at the Book Store of A. T. Skillman, Lexington.

O. ANDERSON.

June 17th, 1834. 49-3w

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

Cork Instands.

10 GROSS Cork Instands, good quality, for sale very low for cash.

A. T. SKILLMAN.

June 17th, 1834.

BOOKS.

A FEW copies SCOTT'S COMMENTARIES on the Old and New Testaments in 3 Vols. at $8. *ALSO*—HENRY, in 3 and 6 Vols. at $12.

A. T. SKILLMAN.

June 17th, 1834.

VAN DOREN'S

COLLEGIATE INSTITUTE

FOR YOUNG LADIES,

HAS been removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. IUCHO, Professor of Music, late from the city of New York, is committed the Musical Department.

Instruction in Drawing and Painting, is given by Mrs. M. TURNER, of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the present arrangements of the Institute, they will be able to afford as great facilities and advantages for the complete education of Young Ladies, as may be found in similar Institutions in the Atlantic States.

ISAAC VAN DOREN, L. H. VAN DOREN, } Principals.

Lexington, June 18, 1834. 49-3m

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

June 17th, 1834.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

Lexington June 11th, 1834. 49-by.

L. DEPOORTER, (Of France,)

SURGEON DENTIST,

ACKNOWLEDGING with pleasure, the liberal encouragement he has received since his arrival here, respectfully informs the Ladies and Gentlemen of this city and vicinity, that he has determined to reside permanently in Lexington. He is prepared to insert either singly, or in complete sets, ARTIFICIAL TEETH; also FALSE PALLATS; he repairs all vacancies in the Mouth, occasioned by accident or absorption, either on the gums or jaw bones.

His office is opposite Brennan & Postlethwaite's Hotel, where he may be found between 9 A. M. and 6 P. M.

Ladies attended at their residences.

Lexington, June 11, 1834. 48-tf.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Lexington, June 4th, 1834.

FOR RENT.

I wish to rent my Tavern in the town of Danville, Ky. It is a large and commodious building, well calculated for business—it being the stage stand for the Eastern and Western line of Stages, in the centre of the Town, and situated on a lot of two acres of ground; three stories high, with a number of fine airy rooms, an excellent stable that will contain 70 horses. There is, on the lot, an Ice House, now containing Ice, and all necessary buildings for an establishment of this description; an excellent garden, and large yard filled with fruit trees.—Also, a Store House adjoining the Tavern, that I wish to rent. My reason for renting is, that I am getting in years, and wish to retire. Immediate possession will be given, and rent made easy to a good and careful manager. ELIZABETH DAVENPORT.

Danville, May 28, 1834. 46-tf

The Louisville Public Advertiser and the Cincinnati Cross and Journal will publish the above until forbid, at which time their accounts will be paid.

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.

Lexington, May 25, 1834. 46-tf

From the Cincinnati Mirror.

Jerusalem.

BY WILLIAM WALLACE.

Queen of Judea's stricken land,
Thy garland fallen from thy brow,
Lies wither'd on the desert's sand,
And trampled by the Arab now!
The laurel boughs of Lebanon,
Still brush the blue unspotted sky;
Their plumes still quiver in the sun,
Which lights thy ruins from on high;
But on thy brow so desolate,
Seems stamp'd the blasting seal of Fate.

Bright Kedron's brook still flows along,
In odors 'neath the palm tree's shade,
Unmindful of the pilgrim's song,
Upon its banks sad weeping laid!
And Gethsemane's spicy bow'rs,
Trail their low vines upon the ground;
Wither'd and blasted are its flow'rs,
Which once sweet lull'd their odors round;
Nought greens the curs'd and arid clod
Save where perchance the Saviour trod!

But nought wilt o'er thy blood-stain'd brow
Bright wave its verdant, blooming head;
Nought but the paly meteors glow,
Lights up the city of the dead!
Thou fallen Queen, thy lyre is broke,
Which thrill'd to thine own God alone!
No longer to the inspir'd stroke
Of monarch minstrel on the throne,
Its chords of gratitude resound,
Or breathe their hallow'd notes around!

Above the column's mouldering form,
The ivy twines in fun'ral gloom,
Whilst in the glist'ning sunbeams warm,
The scorpion basks upon the tomb!
The marble hall where music roll'd,
The silent street—the regal dome,
Of thousand spires of glitt'ring gold,
Are now the savage Jackall's home;
And o'er the temple's sacred shrines,
A wreath of death the ivy twines!

Where wav'd the Cherub's glorious wings,
Of bright, and God-wrought jewel'd gold;
The lonely bittern mournful rings
His requiem music free and bold!
Where God's own spirit vast hath dwelt
Curtain'd around by vesture bright;
Where oft Judea's tribe hath knelt
Beneath the holy lamps of night,
The serpent rears his crest alone,
In pride upon his mouldering throne!

For o'er thy brow Jerusalem,
Calvary's stain'd height in vengeance towers;
The blood which drop'd from Jesse's stem,
Still reddens in Gethsemane's bowers!
But shall the desert's sun no more,
Shed its bright rays round Nature's tomb!
Shall not the star which glitter'd o'er,
The heathen night of blackest gloom,
Again gleam round its em'rald light,
Again dispel Judea's night!

Rise! rise! Imperial Salem rise!
Lo! on thee dawns millenial morn!
Look up! look up upon the skies!
See! see its herald star new born,
Hangs o'er thy brow a brilliant token,
That the dread curse's spell is broken!

South Hanover College.

For the Western Luminary.

The Life of a Novel.

MR. EDITOR—On a sultry evening in the month of June, I half opened a casement of the parlour to let in the little air that was stirring, and being languid, threw myself on a sofa. Feeling willing to relax my mind a little, after the close application of the day, I took up a book, which proved to be a novel;—not reader, one of those fashionable new novels of the present day, which in professing to give illustrations of the evil effects of bad company and habits, paint vice in its most alluring and seductive form, and make heroes and philosophers of highwaymen, cut throats and debauchees, no I mean none of these; for the refined and subtle theories of Bulwer, & Co. did not enlighten the period of which I speak. But my novel was one of those romantic, hobgoblin, love and murder stories of the eighteenth century. I had proceeded no further than the introduction of the *valorous* hero, and the angel like *heroine*, before an unaccountable fit of drowsiness came over me, and yielding to its influence, I soon became wrapped in a perfect state of unconsciousness. Suddenly and to my utter astonishment, the book which had fallen from my hands on the sofa, seemed to open, and rustle its leaves as though it was animated, and in a distinct and audible voice spoke these words: "A history of my life." If I was surprised at the opening and rustling of the leaves, my surprise gave place to terror, when I heard a living voice issuing from the musty pages of the book; and while I sat almost petrified with fear, it thus began: "My first recollection extends no further back than the time when I discovered myself crowded together in company with a great number of my relations, on the shelf of a book-seller. I had been here but a few days, when a sedate respectable looking gentleman, whom I afterwards discovered to be a clergyman, visited the part of the house in which I was deposited. He picked me up, looked at my title-page, and then threw me down with a look of such utter contempt, that I have ever since, conceived a most violent aversion for all men who are at all sober in their appearance. The next person from whom I received any notice was a young lady of sixteen, rather fashionable in her appearance. As soon as her eyes rested on my title-page, they sparked with delight, 'Romance of Ringwood Abbey, or The Lady in Peril,' she repeated to herself with some satisfaction. I soon discovered that my reception with her, was to be far different from that with which I met from the clerical gentleman; for she immediately asked the price at which my owner would dispose of me, paid it hastily, and hastened home that she might give me an immediate perusal.

Having arrived at her own room, she hastily sat down, and paid me the most assiduous attention until twelve o'clock that night. Often had she wept over my pages, looked joyful and sad alternately, until her emotions became so strong that she had to lay me on her dressing table, through fear of fainting. There I lay until morning; but my fair reader slept little that night. Her imagination was filled with walled castles, plumed knights and white palfreys. At one moment she would imagine herself a persecuted maiden flying from a cruel and morose parent, under the protection of a devoted lover; at the next a fair princess, the envied distributor of rewards at a splendid tournament. The ensuing morning she took me up again, and that day she finished my perusal with a sigh. In two weeks she ran off with a rope-dancer, and was ever afterwards disowned by her family.

A servant maid of the family having next taken a fancy to my title, read my pages until becoming a little inspired with the spirit of romance, she fancied that she was a fair maiden confined in a gloomy castle by a ruthless tyrant. Under this impression, she one evening wandered forth in the street in quest of some chivalrous knight, who would give her his protection; but being discovered by the watchmen, and unable to give an intelligible account of herself, she was conveyed to the watch-house, where she remained until morning.

The next person who bestowed any attention on me, was a maiden lady of thirty, a relation of my first owner. After she commenced my perusal, she placed several additional ornaments on her person, and paid hourly visits to her glass to adjust her hair, and smooth down the marks of age that were fast gathering on her brow. About this time she was addressed by a worthy bachelor, but having higher notions, she dismissed him, and lived to repent it, after the excitement I had produced had subsided. Indeed so great was her mortification for having missed so suitable a match, that she vowed she would burn me as having been the author of her unhappiness. But her grief preyed upon her to such a degree, that she soon after died, and was unable to accomplish my destruction. Thus you see my past history has been marked by calamity;—so beware how you touch me."

I awoke, rubbed my eyes, and discovered it was but a dream; but thought I could discover a useful moral in it. W.

Juvenile Quarrels.

During a protracted absence from home, I once received a letter from my wife, requesting counsel concerning the best means to be used for the prevention of those little quarrels which occur between brothers and sisters, in their daily intercourse. I need not say that in many families they are of frequent occurrence; and although of little importance, considered in themselves, are the germs of that disposition, which, in its full developement, is so baneful in its effects. A captious, fault-finding temper, is a sore trial to its *possessor*, no less than to others; and no pains should be spared to check its growth while the mind is yet tender. This application from my wife, led me to give the subject a close examination, and I beg leave to present some of the conclusions at which I arrived.

One important point is, *to teach children, invariably to call each other by the sweet names of brother and sister.* Trifling as this may appear, to some, it will be found to have a powerful effect in endearing them to each other. There is a hallowed association about these words, that will influence the intercourse even of children. *Try it*, my friends, and you will find there will be fewer quarrels, than if the common given names were used. The little angry one will be often silenced by his conscience, when he finds that to an unkind sentence the tender appellative—*brother*, is to be attached. I think a close observer of human nature will see the philosophy of this position.

Another point is, to have it understood that *all differences will be settled by a mutual reference to one or both of the parents.*—This course will heal many a festering wound among children; and, where a kind and obviously reasonable judgment is passed, it will have an important effect in teaching them the principles and application of *justice.*

Again. Lead them to comprehend how *noble* it is for the offender to acknowledge his wrong, and for the offended to forgive.—Take each party alone with you, and impress this sentiment with tenderness and perspicuity. Be present when they "make up," as it is called; and evince by a hearty expression of your feelings, your decided approval of the course. The effects of such a practice will be felt upon all the after life of the child; and greatly tend to prepare the individual to fall ingenuously in, with the claims of God.

In connexion with this, the example of parents is of the highest importance. Father! as you regard the dispositions of your children, be careful of your own. You may come in from the cares of the world, fatigued and toil-worn. Disappointment in business may press sore upon your heart; but *strive*, when you enter within the family circle, to breathe no spirit but that of love and forbearance, Greet every member with a cheering smile; and let all anticipate your coming with joy. Well do I know how hard it is, when trial mingles in our cup, thus to deport at all times. But it may be done. A manly fixedness of purpose will accomplish it.—How worthy of the effort! The spectacle of a good man walking with dignity, simplicity, and love, in his family, is one of the most delightful in human society.

Finnally;—*make these topics a subject of private prayer.* How can you tell, but that the little one that hangs upon your arm, may be the future benefactor of many, many sous, of suffering, as the result of those dispositions you daily help to form?

Often, therefore, bow within the sacred precincts of your closet; and to him who is ever ready to give all wisdom, make known your doubts and trials on these points. Then shall you rear an offspring, whose conduct will embalm *your* memory; and they in turn hand the hallowed legacy to theirs; to the praise of our Heavenly Benefactor.—*Father's Magazine.*

From the New York Goshen Patriot.

Force of Habit.

On a late cold night, my family and I were enjoying the comforts of a good fire, with a few friends, when during a social conversation, on the subject of habit, an old lady related the following circumstance:

"Shortly after the old French war, my father, who had recently been married, purchased a considerable tract of wild, uncultivated land, in the country of Duchess, not far from where the village of Poughkeepsie now lies. He knocked up a log hut, went to falling trees and clearing the land. He was a very sober man; but he toiled excessively hard, and began to think a little spirits could do him no harm, when he was chopping. He therefore got him a bottle full, but used it very sparingly, and only when at work in the woods. In process of time, however, he would take a little bitters in the morning, now and then. Afterwards, he must have his bitters every morning. At length the first thing he thought of in the morning was his bitters; he could not rest in bed till day-light, but must get up earlier and earlier for his bitters. Finding the habit was growing so fast upon him he began to reflect seriously on the consequences, and at last mustered up all his resolutions to overcome it.

One morning he got up very early, went to his closet, took out his bottle, gave it a parting look, and dashed it to pieces against a stone, liquor and all. My mother exclaimed, "why, what in the world is the matter? Why do you throw your bottle away?" His reply deserves to be recorded in letters of gold:—"I am resolved that liquor shall never get master of me." He lived to a good old age; the Lord was his strength and his portion; the Bible was his constant companion, and he died the death of the righteous. His numerous posterity are now in the possession of this same paternal inheritance, which their ancestor preserved by throwing away the bottle.

Thus we see how important it is to check the growth of evil habits before they get the mastery."

Paternal Love for a Daughter.

My present purpose is to delineate a single, and simple principle of our nature, the most deep-rooted and holy—*the love of a father to a daughter.* My province has led me to analyze mankind: and in doing this, I have sometimes thrown their affections into the crucible. And the one of which I speak has come forth most pure, most free from drossy admixture. Even the earth that combines with it, is not like other earth. It is what the foot of a seraph might rest upon and contract no pollution. With the love of our sons, ambition mixes its spirit till it becomes a fiery essence. We anticipate great things for them,—we covet honors,—we goad them on in the race of glory;—if they are victors, we too proudly exult,—if vanquished, we are prostrate and in bitterness. Perhaps we detect in them the same latent perverseness, with which we have waged warfare in our own breasts, or some imbecility of purpose with which we have no affinity, and then, from the very nature of our love, an impatience is generated, which they have no power to soothe or we to control. A father loves his son, as he loves himself,—and in all selfishness, there is a bias to disorder and pain. But his love for his daughter is different and more disinterested, possibly he believes that it is called forth by being of a higher and better order. It is based in the integral and immutable principles of his nature. It recognizes the sex in hearts, and from the very gentleness and mystery of womanhood, takes that coloring and zest which romance gathers from remote antiquity. It draws nutriment from circumstances which he may not fully comprehend, from the power which she possesses to awaken his sympathies, to soften his irritability, to sublimate his aspirations; while the support and protection which she claims in return, elevate him with a consciousness of assimilation to the ministry of those benevolent and powerful spirits, who ever bear us up in their hands, lest we dash our foot against a stone.'—*Mrs. Sigourney.*

From the Philadelphian.

On the Death of a little Child.

My boy! and is it thus we part!
Hath death so early claim'd his own!
Ah! what can soothe the anguish'd heart,
Or e'er restore the gladden'd tone!
So late in sportive joyfulness,
I join'd in all thy infant glee,
Still praying heaven might ever bless,
And smooth life's weary path for thee.

High heaven hath bless'd thee in a way
I dream'd not of, my gentle boy!
Hath bid thee lay aside thy play,
For higher, brighter scenes of joy!
Then sweetly rest in triumph there—
We would not pluck thee from the skies;
Let resignation, faith, and prayer,
As incense to thy mem'ry rise.

Ah! who could say thy pathway here
Might not be filled with hopeless grief!
And manhood's prime might weep the tear
That vainly seeks some kind relief!
Then tune thy infant harp anew,
To loudest strains of joy and praise:
To Him, the faithful, wise, and true,
Who saved thee by redeeming grace.

BRENDA.

SLAVES.—If a person left me an estate in Virginia or the West Indies, with a hundred slaves, the law of the land allows me to keep possession of both; the moral law does not. I should therefore hold myself imperatively obliged to give these persons their liberty. I do not say that I would manumit them all the next day, but if I deferred their liberation, it ought to be for their sakes, not my own; just as if I had a thousand pounds for a minor, my motive in withholding it from him would be exclusively his own advantage. Some persons who perceive the flagitiousness of slavery retain slaves. Much forbearance of thought and language should be observed towards the man in whose mind perhaps there is a strong conflict between conscience and the difficulty or loss which might attend a regard to its dictates. I have met with a feeling and benevolent person who owned several hundred slaves, and who, I believe secretly lamented his own situation. I would be slow in censuring such a man, and yet it ought not to be concealed, that if he complied with the requisitions of the moral law, he would at least hasten to prepare them for emancipation. To endeavor to extricate one's self from the difficulty by *selling* the slaves were self-imposition. A man may as well keep them in bondage himself, as sell them to another who would keep them in it. A narrative has appeared in print of the conduct of a gentleman to whom a number of slaves had been bequeathed, and who acted towards them upon the principles which rectitude requires. He conveyed them to some other country, educated some, procured employment for others, and acted as a Christian towards all.—*Dymond.*

CHARITABLE BEQUESTS.—It may be worth a paragraph to remark, that it is to be feared some persons think too complacently of their *charitable* bequests, or, what is worse, hope that is a species of good works which will counterbalance the offense of some present irregularities of conduct. Such bequests ought not to be discouraged; and yet it should be remembered that he who gives money after his death parts with nothing of his own. He gives it only when he cannot retain it. The man who leaves his money for the single purpose of doing good does right; but he who hopes that it is a work of merit should remember that the money is given, that the privation is endured, not by himself but by his heirs. A man who has more than he needs should dispense it while it is his own.—*Dymond's Essays.*

Choice Sayings of Henry.—*By Delta.*

Friends are soon lost; but God is a friend from whose love neither the height of prosperity nor the depth of adversity shall separate us.

The remembrance of old friendships should quickly put an end to new quarrels which at any time happen.

Sensual choices are sinful choices, and seldom speed well.

The true Christian is the true hero.

The *word* says, "Ho, every one;" the *Spirit* says, "Ho, such a one." God by his word thus does us good when it is spoken by his Spirit to us in particular, and brought home to our hearts.

When passion is on the throne, reason is out of doors.

He that provided for Adam, without *his* care, and still provides for all the creatures, without *their* care, will not let those who trust him want any good thing. He that feeds his *birds* will not starve his *babes.*

Though we must not tempt God in the *neglect* of means, yet we must trust God in the *want* of means.

The woman was made of a rib out of the side of Adam; not made out of his head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equalled with him—under his arm to be protected, and near his heart to be beloved.

VERSAILLES SEMINARY

THE PROFESSOR OF LANGUAGES in this institution, induced by a desire of becoming useful, and encouraged with the hope of rendering satisfaction both to himself and employers, from a consciousness (at least to some extent) of the high station which one holds who is engaged in the direction of the education and morals of youth, informs the citizens of Woodford and all those wishing to entrust their sons with him, that he has determined (as far as it is in his power) to remove all obstacles and impediments which may prevent the advancement of youth in acquiring a knowledge of so essential a part of Education, and to apply himself exclusively and diligently to the interest of his school. He hopes that after having the honor and pleasure of being a pupil of Mr. William R. Thompson about three years, and eighteen months of that time an assistant teacher, he will be able to teach with success to his scholars and improvement to himself. Aware that Versailles and its vicinity, from the richness and fertility of the country around, and the hospitality and morality of their citizens, can afford more than common facilities for the education of youth, he feels assured that the expenses of tuition incurred are not as great as in other parts of the country. Having no claims upon the public patronage, he presents, for the faithful and diligent discharge of his duties, no other pledges than those which a deep sense of his responsibility as director of the education and morals of youth, inspire. Boarding can be had for $1,25 to $1,50 per week.

Price of tuition, per session of five months, $15 00.

Session to commence on the first Monday in June next. Every one wishing to enjoy the advantages of English science also, can be accommodated, as the English department is now filled by a teacher of superior qualifications and high respectability. Great pains will be taken to preserve good order and discipline in the school. PRESTON B. MORROW.

May 28, 1834. 46-2m

SPRING IMPORTATION!!

J. T. FRAZER,
Merchant Tailor,

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO—An extensive variety of

Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.

Lexington, April 14th, 1834.

NOTICE.

ALL persons indebted to the late firm of Drake and Frazer are requested to call and make immediate payment, as further indulgence will not be given.

J. T. FRAZER.

April 14, 1834. 40-tf.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. P. SAGUEZ'S, of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.

Lexington, April 16th, 1834. 40-6m.

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

NEW BOOKS.

JUST received and for sale by the subscriber, No. 3, Cheapside, Lexington, Ky.

Godman's Natural History;
Cuvier's Animal Kingdom;
Cooper's Surgical Dictionary;
Doane's Blandin, and Plates on Surgery;
Doane's Magrierie;
Scottish Gael, (alias) antiquities;
Chatham, Burke, &c.
England and America;
Dymond's Essays on the Principles of Morality.
Smith on Typhus.
1st vol. Chitty's Practice.
Blank Books various qualities and sizes.

CHR. WALLACE.

May 28, 1834. 46-tf

Blue Lick Water,

FRESH every 10 days, by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office*

Perfumery and Fancy Store.

S. OLDHAM,
BARBER AND HAIR DRESSER,

(Main-street, Lexington, a few doors below Brennan & Postlethwaite's Hotel, and directly opposite Miss Susan Cook's Boarding-House.)

RETURNS his sincere thanks to his friends and customers for their past favors, and hopes by his moderate charges and attention to business, to continue to receive a share of public patronage. He also wishes to invite their attention to a general assortment of FANCY ARTICLES in addition to his former stock.

Consisting in part of the following—viz.

Wigs and Top pieces of different shades;
Curls and Puffs; Hair and Clothes Brushes;
Curling Tongs and Hair Pins;
Shaving and Tooth Brushes;
Pocket Books; Fancy Soaps for Ladies use;
Shaving Soaps, of best quality, of all sizes;
Wax-jointed and Alabaster Dolls;
China and Wooden Cups and Saucers;
Razors and Razor Straps, best quality;
Stocks and Shirt Collars;
Cologne Water, Florida Water, Milk of Roses, Bears Oil, Maccassar Oil, Ivory and Basket Rattlers, Ivory and Common Snuff Boxes; also Snuff. Silk and Buckskin Purses, Battle-Doors and Shuttle Cocks. Cigars of superior quality, together with a general assortment of every thing in his line of business.

He also informs the public that his *Bathing House* is now opened for the present season.

Lexington, April 16, 1834. 40-3m

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHER, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into Co-partnership, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

☞TRUSSES.☜
JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

New! Splendid!! Fashionable!!!

T. RANKIN,
MERCHANT TAILOR,

(Main Street, Lexington, Ky. a Few Doors Below Postlethwaite's Inn,)

HAS just received, at his *Fashionable Establishment*, a full and very complete assortment of

New Cloths, Casimeres, Satinetts, Summer Cloths and Vestings,

of the best quality, including super blue, black, and every variety of fancy color now in vogue. He has made extensive additions, both to the variety and quality of his assortment, by purchases made by himself this spring in New-York and Philadelphia.

While lately in Philadelphia, he was so fortunate as to engage the services of Mr. HENRY C. BURR, celebrated in that city for his style and taste in cutting Gentlemen's clothing, who has just arrived, and brought with him the

Latest European Spring Fashions.

T. R. Assures his customers, and the public generally, that he is prepared to make and furnish, of the best materials, in the newest style, and on accommodating terms, every article appertaining to a Gentleman's apparel. His assortment includes

Stocks, super linen Shirts, Bosoms, Collars, Drawers, Gloves, Hosiery, silk and linen Handkerchiefs, and a great variety of fancy articles in his line too numerous to mention. ALSO, *Silk Hats, silk and cotton Umbrellas, Walking Canes, &c. &c.*

The public are invited to call and examine his goods, and also to see the new style in which the establishment is fitted up.

N. B. Gentlemen from a distance can have their Clothes made to order, by sending their measures. Such orders will be thankfully received and promptly filled.

Lexington, pril 15, 1834. 40-9w

CABINET MANUFACTORY
AND
Upholstering Warehouse,

MAIN-STREET, OPPOSITE THE MASONIC HALL.

J. J. SHERIDAN

RESPECTFULLY announces to the citizens of Lexington and vicinity, that he has permanently located himself in the above stand, where he intends to keep on hand, a general assortment of CABINET FURNITURE, of the most Fashionable kind—viz: Mahogany Pier Tables, with Marble Tops. Mahogany Centre, Dining, Breakfast, and Card Tables. Mahogany Carved, Plain, and Cherry High and Fancy Bedsteads, Grecian Sofas—Easy and Rocking Chairs. Hair and Moss Matrasses, &c. &c. Old Furniture repaired and polished. Funerals furnished on the shortest notice.

N. B.—One or Two Apprentices will be taken to the above business, if well recommended.

To Cabinet Makers & Others,

For SALE—a large stock of MAHOGANY VENEERS. Also in his Lumber Yard, in the rear of his house, Cherry Boards, Plank, Scantling, Clap Boards, &c. &c.

Lexington, April 2, 1834. 38-1y

Sugar, Molasses, Coffee, &c.

THE Subscriber has just received a supply of Fresh Groceries, among which are the following:

White Havana Sugar, New Orleans Brown Sugar, Plantation Molasses, Sugar house do., all new crop; superior treble-refined Louisiana Loaf Sugar, a new article: Gunpowder Tea, in canisters of 1 lb. each, $1 75; Double refined premium Table Salt, in boxes, from 25 to 37½ cents; Fine Table Salt in boxes or by the lb.; Fresh Mackeral; Salmon, in small kegs or by the lb.; best Bunch Raisins, in whole or half boxes, 25 cents per lb, or 5 lbs. for $1; Currants, the same; Soft-shelled Almonds, and Prunes; Spirits of Turpentine, by the bbl.; Best white Starch, by the box, or 12½ cents the single lb.; Shumard's Talaverian Vegetable Paste Blacking, by the dozen, or single boxes at 12½ cents each. Also—Mace, Nutmegs, Cinnamon, Cloves, Ginger, Alspice, Pepper, Lemons, Rice, Alum, Madder, Copperas, Indigo, Chalk, Glue, Rotten Stone, Venitian Red, Nails, &c. &c. Together with an assortment of Fresh Dry Goods, and a large assortment of Crockery and Glassware.

J. J. SHERIDAN,
Main-street, opposite the Masonic Hall.

Lexington, April, 2, 1834. 38-1y

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Bilious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doulourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut *Maysville;* John R. Bryant, *Union Town;* J. Dudley, *Frankfort;* Wm Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

MERCHANT TAILORS'
FASHIONABLE STORE

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.

April 2, 1834. 38-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf